

GOVERNMENT OF INDIA

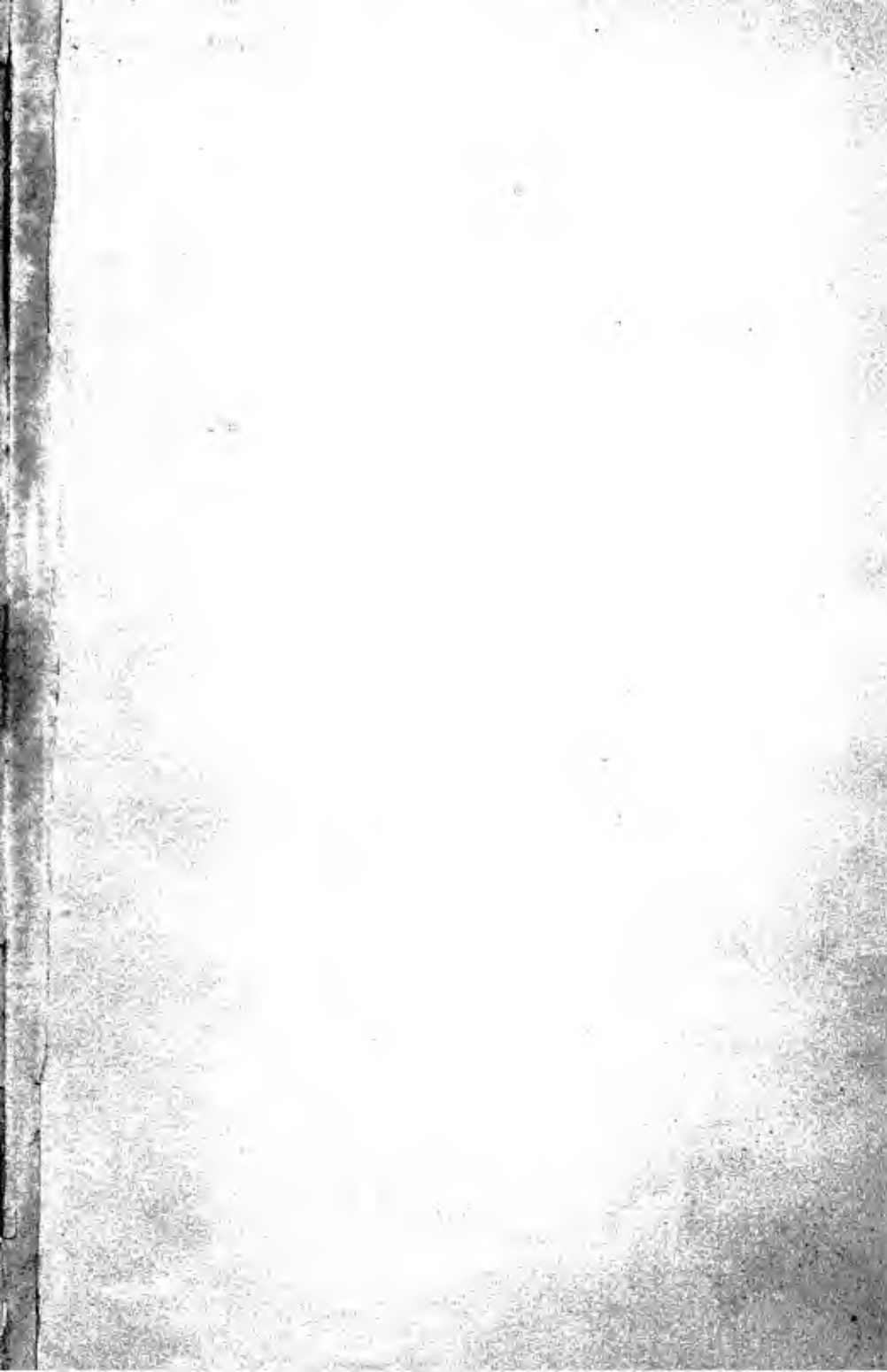
DEPARTMENT OF ARCHAEOLOGY

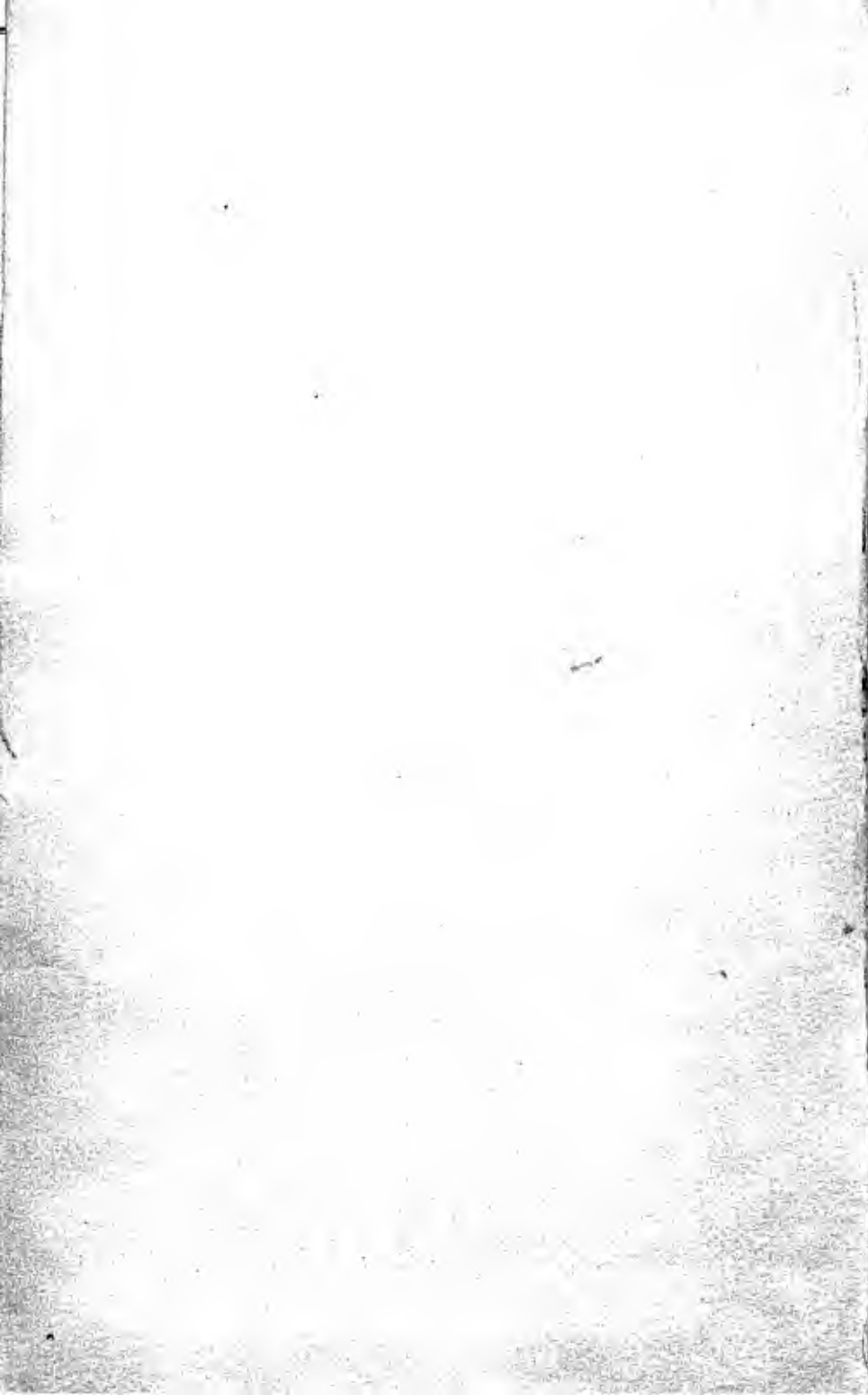
**CENTRAL ARCHAEOLOGICAL
LIBRARY**

Acc. No. 17504

CALL No. 091.49137 I.O.L.-old

D.G A. 79.





h
Pali Text Society.

CATALOGUE OF PALI MSS.

IN THE

INDIA OFFICE LIBRARY,

BEING

APPENDIX TO THE JOURNAL OF THE PALI
TEXT SOCIETY FOR 1882.



17501

BY

HERMANN OLDENBERG.

091.49137
I.O.L./Old

LONDON:

PUBLISHED FOR THE PALI TEXT SOCIETY,
BY HENRY FROWDE,

OXFORD UNIVERSITY PRESS WAREHOUSE, 7, PATERNOSTER ROW.

1882.

CONTENTS.

	PAGE
PART I. THE SACRED LITERATURE WITH THE COM- MENTARIES	59
„ II. GRAMMATICAL WORKS	86
„ III. HISTORICAL AND MISCELLANEOUS WORKS	108

CENTRAL ARCHAEOLOGICAL
LIBRARY, NEW DELHI.

Acc. No. ~~15~~ 17504

Date 2.3.59

Call No. 891.49/37/9.0.2. / old.

PALI MANUSCRIPTS

IN THE

INDIA OFFICE LIBRARY.

I.—THE SACRED LITERATURE WITH THE COMMENTARIES.

1 (Phayre Collection).

Manuscript of the whole *Tipiṭaka* presented by the King of Burma.

The MS., written in the Burmese character, consists of 29 volumes, each of which, wrapped up in a piece of silk, is placed in a wooden box. Most of the single volumes contain the dates of Sakkarāj 1202 or 1203 (A.D. 1841–42). In correctness this manuscript far surpasses most of the MSS. written in Burma which I have seen. The contents of the single volumes are :

I. VINAYAPITAKA.

1. *Suttavibhaṅga* (first part). 195 leaves, signed with the Burmese letters ka—thi ; 8 lines.
2. *Suttavibhaṅga* (second part). 217 leaves (ka—dha) ; 8 lines (Bhikkhuvibhaṅga, fol. ka—ṭo ; Bhikkhunīvibhaṅga, fol. ṭau—dha).
3. *Mahāvagga*. 249 leaves (ka—po) ; 8 lines.
4. *Cullavagga*. 181 leaves (ka—ṇāḥ and mū ; the leaves ta—mu are missing) ; 8 lines.
5. *Parivāra*. 213 leaves (ka—do) ; 8 lines.

II. SUTTAPITAKA.

6. *Dīghanikāya*. 360 leaves (ka—hāḥ ; the letters ba—bāḥ are omitted) ; 8 lines.
7. The *Mūlapaññāsaka* of the *Majjhimanikāya*. 219 leaves

Received from the Hon. Secy. of the India Office Library. A. H. Medley (D. 18.2.59)
Vol. 22. 22.50

(k-a-dā; the leaf kai has been repeated twice; two different leaves are signed nī); 8 lines.

8. The *Majjhimaṇḍāsaka* of the *Majjhimanikāya*. 234 leaves (ka-nū); 8 lines.

9. The *Upāriṇḍāsaka* of the *Majjhimanikāya*. 164 leaves (k-a-Hai); 9 lines.

10. The first three vaggas of the *Samyuttanikāya*. 264 leaves (ka-phāh); 10 lines.

11. The *Saḷāyatana-vagga* (fourth vagga of the *Samyuttanikāya*). 192 leaves (ka-tāh); 8 lines.

12. The *Mahāvaggasamyutta* (fifth vagga of the *Samyuttanikāya*). 218 leaves (tha-khyā); 8 lines.

13. The first four nipātas of the *Āṅguttaranikāya*. 212 leaves (ka-dai); 10 lines.

14. The fifth to the seventh nipāta of the *Āṅguttaranikāya*. 211 leaves (ka-de); 10 lines.

15. The eighth to the eleventh nipāta of the *Āṅguttaranikāya*. 301 leaves (ka-ya); 9 lines.

16. Six of the small works composing the *Khuddakanikāya*, viz.:-

a. *Khuddakapāṭha*. 5 leaves (ka-ku); 9 lines.

b. *Udāna*. 54 leaves (ka-nū); 9 lines.

c. *Itivuttaka*. 29 leaves (ka-gu); 9 lines.

d. *Suttanipāta*. 52 leaves (ka-nī); 9 lines.

e. *Vimānaratthu*. 34 leaves (ka-gau); 9 lines.

f. *Petaratthu*. 26 leaves (ka-gā); 9 lines.

17. Five of the small works composing the *Khuddakanikāya*, viz.:-

a. *Theragāthā*. 40 leaves (ka-ghī); 9 lines.

b. *Therīgāthā*. 19 leaves (ghu-nam); 9 lines.

c. *Buddhavaṃsa*. 32 leaves (nāh-je); 9 lines.

d. *Cariyāpitaka*. 13 leaves (jai-jhai); 9 lines.

e. *Dhammapada*. 14 leaves (ka-khā); 10 lines.

18. *Jātaka*, text without *Atthakathā*. 193 leaves (ka-tha); 9 lines.

19. Two identical copies of the *Mahānidāsa*, both ending with the *Sāriputtasutta*. According to the dates given by

Subhūti in Childers's Dictionary, s.v. *niddeso*, this is only the first of two parts which compose the whole *Niddesa*, the second doubtless being the *Cullaniddeso*. See Journ. As. Soc. of Bengal, 6, 522.

a. 186 leaves (ka—tū); 9 lines.

b. 196 leaves (jho—māh); 9 lines.

20. a. *Paṭisambhidāpakaraṇa*. 198 leaves (ka—thū); 10 lines.

b. *Nettipakaraṇa*. 63 leaves (ka—ci); 10 lines. The subscription of this work places it among the sacred scriptures: ettāvata sarnattā nettiyā āyasmatā Mahākaccānena bhāsita bhagavatā anumoditā mūlasaṅgītiyaṃ saṅgītā ti. About the style and the contents of this work, see d'Alwis, Introd. xxiii. 105.

21. *Apadāna*. 244 leaves (ka—pi); 9 lines. (Therāpadāna fol. ka—thau, Therāpadāna fol. tham—pi.)

III. ABHIDHAMMAPĪṬAKA.

22. *Dhammasaṅgaṇī*. 144 leaves (ka—thāh); 8 lines.

23. *Vibhaṅgappakaraṇa*. 186 leaves (ka—tū); 9 lines.

24. 314 leaves (ka—rī, the last letter being written by mistake for ri; one leaf has got the two signatures ba and bā); 8 lines. Contains:—

a. *Dhātukathā* (ka—ni).

b. *Puggalapāṇṇatti* (ni—jha).

c. *Kathāvatthu* (jha—rī).

25. First part of the *Yamaka*. 291 leaves (ka—mi); 8 lines. Contains the *mūlayamaka* (ka—ko), the *khandhayamaka* (kau—gan), the *āyatanayamaka* (gam—jah), the *dhātuyamaka* (jha—jhu), the *saccayamaka* (jhū—tau), the *saṅkhārayamaka* (tam—dhā), the *anusayayamaka* (dhi—mi).

26. Second part of the *Yamaka*. 171 leaves (mī—cyu); 8 lines. Contains the *cittayamaka* (mī—yī), the *dhammayamaka* (yu—vi), the *indriyayamaka* (vi—cyu).

27. *Dukapaṭṭhāna*. 188 leaves (ka—tai); 10 lines.

28. *Tikapāṭṭhāna*. 292 leaves (ka—mī); 10 lines.

29. *Dukatikapattihāna*. 260 leaves (ka—phai); 10 lines. Contains anulomadukatikapattihāna (ka—cha), anulomatika-dukap. (chā—ti), anulomatikatikap. (tī—thā), anulomaduka-dukap. (thi—thau), paccanikadukadukap. (tham—ne), anulomapaccanikadukadukap. (nai—dhai), paccanikānulomaduka-dukap. (dho—phai).

2.

Burmese MS., see the Burmese Catalogue, No. 3438.¹

Nissaya of the Pārājika. Begins:—

anantakarupādhāraṃ vineyyadamanam jinam
natvā sunipunaṃ dhammaṃ dakkhiṇeyyaṃ gaṇuttamaṃ |
mahāaggabu(d)dhin nāmaṃ sabbarājūna pūjitaṃ
bahu(s)utaṃ mahāpu(ñ)ṇaṃ saṅghassa parināyakaṃ |
saddhamma(t)ṭṭhitikāmehi santehi abhiyācito
vinaye mandabuddhinam pāṭavatthāya nissayaṃ |
pubbācariyasihānaṃ avalambya vinicchayaṃ
suvi(ñ)ṇeyyaṃ karissāmi tosayanto vicakkhane |
purātanesu santesu nissayesu pi tehi na
linantarapadān' attho sakkā vi(ñ)ṇātave yato |
sādhippāyañ ca sambandhaṃ vacanatthañ ca katthaci
dassayanto karissāmi venayikamanoharaṃ |
vinayapiṭake tṭhite sāsanaṃ suppati(t)ṭṭhitaṃ
mahussāhena yaṃ yassa taṃ nissāmenta sādhave ti |

The Pāli text is intermixed with the Burmese version.

The first phrases of the Pārājika, for instance (tena samayena buddho bhagavā Verañjāyaṃ viharati Naḷerupucimanda-mūle mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi) are given in the following way:—yena samayena āyasmato Sāriputtassa vinayapaṇ(ñ)attiyācanahetubhūto parivitaṅke udapādi tena samayena buddho bhagavā Verañcāyaṃ viharati Naḷerupucimandamūle mahatā bhikkhusaṅghena saddhi pañcamattehi bhikkhusatehi | yena samayena yena kālana—āyasmato—Sāriputtassa—vinayapaṇ(ñ)attiyācanahetubhūto—parivitaṅko—udapādi—tena samayena tena kālana bhagavā—buddho—Verañjāyaṃ Verañjāya samipe—Naḷeru-

¹ Here and elsewhere, in referring to numbers of the Burmese Catalogue, those of the Catalogue formerly in use are meant. The MSS. in question are now arranged according to this Catalogue.

puṇimandamūle—mahatā—bhikkhusaṅghena—paṇicamattehi—bhikkhusatehi paṇicasatapamāṇehi bhikkhuhi—saddhi—viharati vigato rañjo assā ti ca veramjatthajātan ti ca vividhehi rañjayatī ti ca veram abhibhavitvā jātā ti ca vākyam—*etc.* Afterwards no continuous Pāli text is given, but only the single words or small parts of the text with their version or paraphrase.

3.

Burmese MS., see Catalogue of Burmese MSS., No. 3427. Sakkaraj 1194=A.D. 1833.

Second part of the *Suttavibhaṅga*, Pāli text with Burmese Nissaya. Begins: namo, *etc.*, | āyasmanto—ime kho dve navutī pācittiyā dhammā—uddesaṃ—āgacchanti—tena samayena—Sakyaputto—Hatthako—vādakkhitto—hoti.

4.

Burmese MS., see Catalogue of Burmese MSS., No. 3436. Sakk. 1192=A.D. 1831.

Opening sections of the same second part of the *Suttavibhaṅga* (the sections referring to the Bhikkhusaṅgha).

5.

106 leaves, signed with the Burmese letters ka—jha; 9 lines; Burmese writing. Sakk. 1192=A.D. 1831.

Pāli text of the same sections of the *Suttavibhaṅga*.

6.

Burmese MS., see the Burmese Catalogue, No. 3437. Sakraj 1146.

The *Mahāvagga*, with Burmese Nissaya. Begins: namo, *etc.* | tena samayena tena kālena—bhagavā—buddho—Urūvelāyaṃ—Neraṇḍarāya—nājjā nadiyā—tīre—bodhiruk-khamūle—abhisambuddho hutvā—paṭhamam—viharati—atha tasmi samaye—kho—bhagavā—bodhirukkhamūle—sattāham—vimuttisukham—paṭisaṃvedī—ekapallaṅgena—nisīdi.

7.

Burmese MS., see the Burmese Catalogue, No. 3450. Another copy of the same work.

8.

Burmese MS., see Catalogue of Burmese MSS., No. 3456. Sakk. 1195.

The *Cūlavagga*, with Burmese Nissaya. Begins: namo, etc. | tena samayena tena kālena—bhagavā—buddho—Sāvatthiyaṃ—viharatī—tena kho pana samaye—Paṇḍukalohitakā—bhikkhū—attanāpi—bhaṇḍanakārakā—kalahakārakā—vivādakārakā—bhassakārakā—saṅghe—adhikaraṇakārakā, etc.

9.

Burmese MS., see Catalogue of Burmese MSS., No. 3519.

First chapter of the *Kammavācā* collection, Pāli text with Burmese version and commentary.

Begins: namo, etc. |

ānātikkamato raṇṇo Yamavhānassa tādino
 ṭhapetum arahantassa ānācakkam sudullabham |
 namasitvā tilokaggayatindadhammarājino
 pādambujāmalaṃ seṭṭham mōḷaalisēvitam¹ |
 racayissām' ahaṃ dāni ānācakkam yathābalaṃ
 ṭhapitam dhammarājena nāthena puṇasirinā |
 paṭhamam upajjham gāhāpetabbo, etc.

The subscription runs (fol. khau'): iti pañcappidhibalasam-
 annāgatena sāsana mahodayagapesinā nānāratanāpātasāmi-
 bhūtena² imasmiṃ ratanapūraavabbītanapuramhi abhūtabbā-
 nam³ mahāsuvaṇṇapāsādānam sāmibhūtena devānamindato
 māghavambhā buddho bhavissatīti laddhavadanena dutiyam pi
 tāvatimsabhavanato orohitvā imaṃ sariyakadhātum imasmi
 rājamunicūlānāmikam cetiyamhi ṭhapanam karotīti⁴ vatvā
 tena dātapabba sarirakadhātunā⁵ ṭhapitassa tassa munindarāja-
 municūlānika (ṇi has been changed into mi)⁶ mahāsuvaṇṇaceti-
 yassa dāyakabhūtena *Sirisudhammarājamahāvīpatinānikama-*
*hādhammarājena*⁷ āyājītena *Saddhammasīrināmatherenā* sāsa-
 nassa aṭṭhāsityeka dvesahassakāle sakkarājassa pana chādhi-

¹ kamōḷaalisēvitam, the text repeated with the Burmese version.

² vāta, the repeated text.

³ abhūtapubbānam.

⁴ rājamunicūlānāmikacetiyaṃhi ṭhapani karohīti.

⁵ dātabbasariradhātunā.

⁶ rājamunicūlānika.

⁷ mahādhipatin.

kasahassakāle sampatte racitā sādhibbāyā saniddānā Kammavācāya Mrammabhāsā.

10—16.

Manuscripts written in the square Pāli character on palm-leaves, which are prepared in the way described by Burnouf and Lassen, *Essai sur le Pāli*, 205. Only No. 10 is written on plates of ivory. The first and last leaves in most of these MSS. have no signature.

Parts of the *Kammavācā* collection.

10. 17 leaves (ka—khu); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: saṅgho itthannāmassa bhikkhuno itthannāmam nāmasamutī dadeyya | esā utti (ūatti?) supātu me bhante saṅgho ayam—

11. 18 leaves (cha—jū); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: sammata saṅghena itthannāmassa bhikkhuno nissayamuttasamutī khamati saṅghassa tasmā tuṇhi evam etaṃ dhārayāmi ti.

12. 9 leaves (kha—kho); 5 lines; Sakk. 1209. Beginning and ending are identical with the preceding MS.

13. 13 leaves (ka—kāḥ, the first leaf being without signature); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: gaṇabhojanam yāvatatthacivaram yo ca tattha civarappādo (civaruppādo?) ti.

14. 15 leaves (ka—khi); 4 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: assamaṇo hoti asakyaputtiyo | tan te yāvajīvam akaraṇīyam | āma bhante | nibbānapaccayo hotu.

15. 11 leaves (khai—gū); 5 lines. Begins: yapi yo bhikkhu methunam kammam (dhammam?) patisevati assamaṇo hoti asakyaputtiyo. Ends: supātu me bhante saṅgho ayam itthannāmo bhikkhu saññācīkāya kuṭi katthukāmo asāmikam atthuddesaṃ so saṅgham kuṭivattum o—

16. 12 leaves (ka—kāḥ); 5 lines. Begins: supātu me bhante saṅgho | ayam itthannāmo bhikkhu sambahulā saṅghādisesā āpattiyo āpajji. Ends: abbhito saṅghena itthannāmo bhikkhu | khamati saṅghassa tasmā tuṇhi evam etaṃ dhārayāmi | kammavācam katvā abbhetaḥ.

17.

7 palm-leaves (ñā—ñe), prepared in a way similar to the preceding MSS., so that they have the appearance of sheet-iron plates; 7 lines; Burmese writing.

Part of the *Pātimokkha*. The MS. contains first the beginning of the work (p. 1-3, ed. Minayeff), then different short extracts, the end: *uddiṭṭhaṃ kho āyasmanto nidānaṃ* (p. 24, ed. Minayeff), etc. A part of the text is followed by a Burmese version.

18.

186 leaves, see Catalogue of Burmese MSS., No. 3442.

1. fol. *ka-kha* (9 lines; Sakkar. 1192): Text of the *Pātimokkha*.

Begins: *namo, etc.*

samaccani padipo ca udakaṃ āsanena ca
uposathassa etāni puppakaraṇaṃ ti vuccati |
chandhapārisuddhi utukkhānaṃ bhikkhugaṇaṃ ca ovādo
uposathassa etāni puppakiccaṃ ti vuccati |

At the end of the *Bhikkhupātimokkha* follows (f. *kāḥ*) a short passage called in the subscription *Ovādapātimokkha*. It begins: *khantī paramaṃ tapo titikkhā | nibbānaṃ paramaṃ vadanti buddhā | na hi ppajjito parūpaghāti*. Then follow some passages, which the Burmese subscriptions show to be taken from the *Parivāra*, the *Cūlavagga*, etc.

2. f. *khā—ghaṃ* (*ka—gau*). 9 lines. Sakkar. 1192. The *Pātimokkha*, Pāli text with Burmese translation.

Introduction: ¹

desakaṃ pātimokkhassa natvā buddhuttāmadhammaṃ
(buddhaṃ—uttamaṃ—dhammaṃ ca B.)
pātimokkham (pāmokkham B.) anavajjānaṃ pātimokkha-
gataṃ saṅghaṃ |
pātimokkhān' ubhinnaṃ tu likkhiṣṣaṃ navanissayaṃ
nātisaṅkhepavittāraṃ atāya mandabuddhināṃ |
porāṇā nissayā kāmā yasmā panātisaṅkhepā
kecātivittakā keci tasmā te mandabuddhināṃ |

¹ Readings which occur in the repetition of the text together with the Burmese version, are denoted by B.

na sakkā dhārituṃ disvā taṃ pubbe kātukāmāya
 satiyā pi ca cintāya katokāsam alabbhitvā
 cīram okāsam esanto dān' okāsam labbitvāna |
 āgatehi vibhaṅge tu sikkhāpadehi tampada
 bhājanivaṇṇanāh' eva (°nāhi ca B.) gaṇṭhi visodhanihi ca |
 tallekhananāyehi ca saṃsanditvāna sādhukaṃ
 sodhetvāna viruddhañ ca pahāya adhikam padaṃ |
 unakaṃ pakkipitvāna pāyuttānaṃ nayehi ca
 dvihi vā tihi yuttesu pāṭhesu gayha sāsane |
 sukhuccāraṇapāṭhañ ca katvā sukhāvajjāraṇaṃ (°dhāra-
 ṇaṃ B.)

nissayaṃ racayissan taṃ sam(m)ā dhārentu sajjanā |

The text begins: samajjani ca—padipo ca—āsanena—uda-
 kañ ca—etāni cattāri kammāni—uposathassa—pubbakaraṇaṃ
 ti—vuccati akkhātāni—chandapārisuddhi utukkhānaṃ—bhi-
 kkhugaṇanā ca—ovādo ca—etāni pañca kammāni—uposa-
 thassa—pubbakiccan ti—vuccati akkhātāni.

3-4. The Khuddasikkhā. See No. 105.

19.

Burmese MS. composed of three different parts. See
 Catalogue of the Burmese MSS., No. 3524.

1. 51 leaves, signed with the Burmese letters nī—jhū.
 9 lines. Sakk. 1127.

2nd part of the *Kaṅkhāvitaraṇī* in Pāli (comment. on the
 Pātimokkha by *Buddhaghosa*, see Westerg. Cat. p. 20). The
 text begins in the explication of the 3rd Nissaggiya rule;
 the end runs as follows (compare No. 45): Kaṅkhāvitaraṇiyā
 Pātimokkhavaṇṇanāya bhikkhupātimokkhavaṇṇanā niṭṭhitā ||
 paramavisuddhabuddhiviriyapaṭimaṇḍitena sīlākarajjavama-
 ddivādiguṇasāmudayasamudaya (sic) samuditena sakalasama-
 yasamayantaragahanajjhogahanasamatthena pañāveyyattiya-
 samanāgatena tipīṭakapariyattippabhede sāthakathe satthu-
 sāsane appaṭihatāññāpabhāvena mahāveyyākaraṇena kara-
 ṇasampattijanitasamukhaviniggaṭamadhurodānavacanaḷāvaṇ-
 ṇayuttana yuttavādinā vādivadena mahākavinā pabhinna-
 kaṭṭhisambhitaṭṭhāraṇaṃ chālābhīṇāpaṭisambhidāpabbhedagu-
 ṇapattimaṇḍito uttarimanussadhamme suppatitṭhitabuddhinā

theravamsappadīpānaṃ therānaṃ *Mahāvihāraśāsināṃ* ti alaṇ-
kārabhūsitena vipulavisuddhabuddhinā *Buddhaghōṣā* ti ga-
ruhi gaḥitanāmaterena katā ayaṃ *Kaṅkhāvitaraṇi* nāma Pāti-
mokkhavaṇṇanā ti.

2. 59 leaves, signed with the Burmese letters bha—lāh
(fol. lam is missing). 9 lines.

Fragments of the *Kaṅkhāvitaraṇi* with Burmese Nissaya
(sixth volume of the whole work), beginning in the 8.
sikkhāp. of the Ovādavagga (Minayeff, p. 13), ending in the
5. sikkhāp. of the Sahadhammikavagga (Min. p. 18). The
Pāli text has considerably been altered for the purpose of
the Nissaya.

3. Part of the *Khuddasikkhā*, see No. 106.

20. (Turnour Coll.)

269 leaves, signed with the Sinhalese letters ka—tho ;
mostly 9 lines ; Sinhalese writing.

The *Dīghanikāya*. The last leaf contains an index of the
single Suttas composing this collection. See the titles of the
Suttas in Westergaard's Catalogue, p. 21.

21.

Burmese MS., see Catalogue of Burmese MSS., No. 3432.

First part ("sīlakkhaṇ") of the *Dīghanikāya*, beginning
with the Brahmajālasutta and ending with the Tevijjasutta ;
Pāli text with the Burmese version of the Mahāthera *Guṇava-
tamsaka*. Begins: namo tassa, etc.

nāmāṃ' ahaṃ pakāsaṃ nibbuti amataṃ padaṃ
apaṭipuggalaṃ buddhaṃ devasaṅghapurakkhitaṃ |
mayā katena puñ(ñ)ena suttaṃ sukhāvahena ci (ca ?)
sabbe upaddāve hantvā rajissāmi yathābalaṃ |

I give here the beginning of the first Sutta, putting breaks
for the Burmese passages.

bhante Kassapa—idaṃ Brahmajālasuttaṃ—evaṃ iminā
ākārena—me mayā—bhagavato—sa(m)mukhā—suttaṃ (words
with which Ānanda introduced at the first great convocation
the proclamation of this Sutta)—bhante Kassapa—idaṃ Brah-

majālasuttam—me mayā—bhagavato—sam(m)ukhā—evaṃ
sutaṃ (the same sentence is repeated still twice more)—ekaṃ
—samayaṃ—bhagavā—Rājagahaṃ—antarā ca—Nālantam
Nālantassa—antarā ca—mahakā mahantena—bhikkhusaṅ-
ghena—pañcamattehi—bhikkhusatehi—saddhī—addhāna-
maggapaṭipanno—hoti.

22.

Burmese MS., see Catalogue of Burmese MSS., No. 3496.

The *Mahāvagga* (Suttas 14-22) of the *Dīghanikāya*, Pāli text with the Burmese Nissaya by *Ariyālaṅkāra*. Begins :

mahāpuṇaṃ namassitvā mahākāruṇikaṃ jinaṃ
pūjayitvāna saddhammaṃ katvā saṅghaṃ ca añjali |
yaṃ sīlakkhandhavaggaṃ adesayi anantaraṃ
mahāvaggaṃ mahāpaṇ(ṇ)o mahākāruṇiko jino |
racissaṃ tassa nissayaṃ |
nātisamkhepavitthāraṃ paripuṇṇavinicchayaṃ
sambuddhasāsanatthāya sotānaṃ nānavaddhaṃ |

bhante—Kassapa—idaṃ suttaṃ—me mayā—bhagavato—
samukhā—evaṃ etena ākāraṇena—sutaṃ upalakkhitam—
ekaṃ—samayaṃ—bhagavā—Sāvatthiyaṃ—Anāthapiṇḍi-
kassa—ārāme—kārito—Jetavane—karerikuṭīkāraṃ—viha-
rati.

23.

Burmese MS., see Catalogue of Burmese MSS., No. 3433.

The *Pāṭikavagga* of the *Dīghanikāya*; Pāli text with the Burmese version by *Ariyālaṅkāra*. Begins :

vatthuttayaṃ nama(s)itvā saraṇaṃ sabbapāṇinaṃ
samāsenā raccissāhaṃ pātheyavaggaṇissayaṃ |

bhante Kassapa—idaṃ suttaṃ—bhagavato—santike—evaṃ
—me mayā—sutaṃ upalakkhitam—ekaṃ—samayaṃ—bha-
gavā—Mamallesu (*sic*)—Anupīyaṃ nāma Mallānaṃ—niggamo
—atthi—tattha—viharati.

24. (Turnour Coll.)

376 leaves, signed with the Sinhalese letters ka—bhṛī;
generally 8 lines; Sinhalese writing.

The *Sumaṅgalavilāsinī*, Aṭṭhakathā to the *Dīghanikāya*. The first stanzas of this introduction have been printed by Childers, Journ. Royal As. Soc. of Great Britain and Ireland, N.S. vol. v. p. 289; see also the translation by Turnour, Journ. As. Soc. of Bengal, vol. vi. p. 510. I give the text with all the blunders of the manuscript. Begins: namo, etc.

karuṇāsitalahadayam paṇṇāpajjotavihatamohatamaham
 sanarāmaralokagurum vande sugatam gativimuttam |
 buddho pi buddhabhāvam bhāvetvā ceva sacchikatvā ca
 yam upagato gatamalam vande tam anuttaram dhammam |
 sugatassa orasānam puttānam mārasenamathanānam
 aṭṭhannam pi samūham sirasā vande ariyasaṅgham |
 iti me pasannamatino ratanattayavanditvānāmayaṃ puṇṇam
 yam suvihataṭṭāyo hutvā tassānubhāvena |
 dīghassa dīghasuttamkitassa nipunassa āgamavarassa
 buddhānubuddhasamvannitassa saddhāvahagunassa |
 atthappakāsanattham aṭṭhakathā ādito vasisatehi
 pañcāhi yā saṅgītā ca anusaṅgītā ca pacchāpi |
 Sihaḷadīpam pana ābhatātha vasinā Mahāmabhindena
 ṭhapitā Sihaḷabhāsāya dipavāsinam atthāya |
 anetvāna tato haṃ Sihaḷabhāsam manoramam bhāsam
 tantinayānucchavikam āronto vigatadosam |
 samayaṃ avilomento therānam theravaṃsappadīpānam
 sunipunavinicchayānam Mahāvihārādhivāsānam |
 hitvā punappunāgatam attham attham pakāsayissāmi
 sujanassa ca tuṭṭhattham ciraṭṭhitatthañ ca saddhammassa |
 sīlakathā dhutadhammā kammaṭṭhānāni ceva cari sabbāni
 cariyāvidhānasahito jhānasamāpattivitthāro |
 saddhā ca abhiññāyo paññāsamkalananicchayo ceva
 bandhā (khandhā ?) dhātāyatanindriyāni ariyāni ceva cat-
 tārī ||

saccāni paccayākāradesanā superisuddhanipunanaya
 avimuttan timaggā vipassanā bhāvanā ceva |
 iti pana sabbam yasmā Visuddhimagge mayā superisuddham
 vuttam

tasmā hi bhiyyo na tam idha vicārayissāmi ||
 majjhe Visuddhimaggo esa catunnam pi āgamānam hi
 ṭhatvā pakāsayissam tattha yathābhāsitaṃ attham |

icceva kato tasmā tam pi gahetvāna saddhi me nāya
atthakathāya vijānātha Dīghāgamanissitaṃ atthan ti ||

tattha Dīghāgamo nāma sīlakkhandhavaggo mahāvaggo
pāṭikavaggo tivaggato tivaggo hotiti suttato catuttimsa-
suttasaṅgaho | tassa vaggesu sīlakkhandhavaggo ādi suttasu
brahmajālaṃ | brahmajālassāpi | evaṃ me sutan ti ādikaṃ
āyasmātā Ānandena paṭhamamahāsaṅgītikāle vuttaṃ nidā-
nam ādi |

Then follows the account of the first convocation. Con-
clusion of the whole work :

ettāvata ca || āyācito Sumaṅgalaparivenanivāsina thiragu-
ṇena Dāthāsaṅghatheravaṃsatvayenābam¹ || Dīghāgamassa²
dassabalaguṇaganaparidīpaṇassa atthaka thaṃ yaṃ ārabhiṃ³
Sumaṅgalavilāsiniṃ nāma nāmena⁴ sāraṃ ādāya nīṭṭhitā esā
ekāsītipparamānāya pāliya bhāṇavārehi || ekūṇasaṭṭhimatto Visu-
ddhimaggo pi bhāṇavārehi atthappakāsanatthāya āhamānaṃ⁵
kato yasmā | tasmā tena sahāyaṃ atthakathābhāṇavāraṇa-
nāya⁶ superimitaparicchiṇṇaṃ cattālisam satam⁷ hoti⁸ | bhā-
ṇavārato esa mayam pakāsayantiṃ⁹ Mahāvihārādhivāsinaṃ¹⁰
mūlatthakathāsāraṃ ādāya¹¹ mayā imaṃ karontena yaṃ
puññaṃ upacitaṃ tena hotu sabbo sukhī loko ti ||

Various readings of the following MS. : 1) dādhānāgasam-
ghaterena theravaṃsanvaye, 2) dīghogamavarassa, 3) ārabhi,
4) the MS. adds sāhimahatthakathāya, 5) āgamānaṃ, 6) °gaṇa-
nāya, 7) °lisasakaṃ, 8) the MS. adds sabbavattālisādhikasa-
taṃ parimānaṃ, 9) evaṃ samayaṃ pakāsayanti, 10) °sinam,
11) mūlakathakathāvārasamādāya.

25.

Two volumes. The first has 60 leaves signed with the
Burmese letters ka—nāḥ ; the second 76 leaves, signed ca—ṭhu
(the leaf ṭi is missing) ; 9 lines. Burmese writing.

Third part of the *Sumaṅgalavilāsini*, comprehending the
commentary on the last 11 Suttas of the *Dīghanikāya*. The
date is Sakraj 1133=A.D. 1772. The end of the MS. is
followed by 14 blank leaves ; only the first page of the ninth
contains the fragment of a Pāli text with Burmese version,

beginning :—adhammo ti—sammataṃ—tavoharati dhamma-sammataṃ ti—idāni—dhammo ti—samatāṃ—dhammo ti—vicaranti—*etc.*

26. (Turnour Coll.)

393 leaves, signed with the Sinhalese letters ka—mḷi (one leaf has got the two signatures ce and cai); 8 lines on an average in the first, 9 in the second part of the MS. Sinhalese writing.

The *Majjhimanikāya*. The titles of the single Suttas composing this collection are given by Westergaard, Catalogue, p. 22.

27. (Turnour Coll.)

394 leaves, signed with the Sinhalese letters ka—mḷi; on an average 8–9 lines. Sinhalese writing.

The *Papañcasūdanī*, *Aṭṭhakathā* of the *Majjhimanikāya*. See Westergaard, Catalogue, p. 24.

28.

45 leaves, signed with the Sinhalese letters ka—go; 9 lines. Sinhalese writing.

The *Sāleyyasutta* (*Majjhimanikāya* 1, 5, 1); Pāli text with Sinhalese version and commentary. Subscription: *Sāleyya-sūtraartthavyākhyānayayī*.

29. (Turnour Coll.)

463 leaves, signed with the Sinhalese letters ka—sā (the leaves ḍo, ḍau, ḍām are missing); generally 8–9 lines. Sinhalese writing.

The *Anguttaranikāya*. See on the division of this collection Westergaard, Catalogue, p. 29.

30. (Turnour Coll.)

320 leaves, signed with the Sinhalese letters ka—phu (one leaf is signed dau dām); on an average 8–9 lines. Sinhalese writing.

The *Manorathapūraṇī*, Aṭṭhakathā of the *Āṅguttaranikāya*. Not quite complete; the MS. ends in the tenth section. On the covering plate is written by mistake Saṃyuttakanikā.

The first ten stanzas of the introduction are (excepting the fifth) identical with the beginning of the introduction to the *Sumaṅgalavilāsinī* as given above, No. 24. The readings in which this MS. differs are:—1. °mohatamaṃ 4. °vandanā-mayaṃ, savihatantarāyo hutvā. 5. ekadukāḍipatimaṇḍitassa *Āṅguttarāgamavarassa dhammakathikapuṇḍavānaṃ vicitta-paṭibhānajanassa*. 6. saṅgitā. 7. paṇa, °vāsīnaṃ. 8. apanet-vāna, āropento. 9. sunipūṇa°, °vāsānaṃ changed into °vāsīnaṃ. 10. ca dhammassa. Then follows:—

Sāvathhippabhutīnaṃ naṅgarāṇaṃ vaṇṇanā kathā hetṭhā
Dighassa Majjhimassa ca yā me atthaṃ vadantena |
vitthāravasena sudam vatthūni ca tattha yāni vuttāni
tesam pi na idha bhīyyo vitthārakathaṃ kathayissāmi |
suttānaṃ paṇa atthā na vinā vatthūhi ye pakāsayanti
tesam pakāsanatthaṃ vatthūni pi dassayissāmi |

The following six stanzas are identical with the 11-16 stanzas of the above-quoted introduction; the various readings are: 11 °ṭṭhānāni ceva sabbāni—12 sabbā ca, khandhā-yatanindriyāni—13 °nipunā nayā vim°—14 paṇa, tasmā bhīyyo—15 pakāsayissāmi—16 kato yasmā tasmā, me tāya, *Āṅguttaranissitaṃ*.—Then follows: tattha *Āṅguttarāgamo nāma ekanipāto dukanipāto tikanipāto catukkanipāto pañca-kanipāto chakkanipāto sattakanipāto aṭṭhakanipāto navakani-pāto dasakanipāto ekādasakanipāto ti ekādasakanipātā honti suttato* |

nava suttasahassāni pañca suttasatāni ca
sattapaññāsa suttāni honti *Āṅguttarāgame* |

31.

322 leaves, signed with the Burmese letters to rai (there are two leaves with gū and two with ṭhau); 9 lines; Burmese writing. Sakkaraj 1172=A.D. 1811.

First part of the *Manorathapūraṇī*, nipātas 1-3.

32.

21 leaves, signed with the Sinhalese letters ka—khu;
8 lines on an average; Sinhalese writing.

The *Dhammapada*.

33.

Burmese manuscript; see Catalogue of the Burmese MSS.,
No. 3440.

Part of the *Aṭṭhakathā* of the *Dhammapada*.

The text with Burmese Nissaya. Begins (v. 76 Fausb.):
nicini va pavattānan ti imaṃ dhammadesanaṃ satthā Jeta-
vane viharanto āyasmantaṃ—Rādhaṃ—ārabbha—kathesi—
so—gihikāle—Sāvatthiyaṃ—dukkabrahmaṇo—ahosi kira,
etc.—The MS. ends at v. 156.

34.

293 leaves, signed with the Burmese letters ka—mu;
on an average 10 lines; Burmese writing. Sakraj 1178=
A.D. 1817.

Jātakassa aṭṭhavaṇṇanā, beginning with the dukkanipāta
(Rājovādsajātaka), ending with the pañcanipāta (Kapotajātaka).

35.

17 leaves, signed with the European numbers 1–17; 8–7
lines; Sinhal. writing.

The first six *Jātakas* of the sattanipāta (kukkujāt.—da-
sannakajāt.), together with the aṭṭhavaṇṇanā.

36.

65 leaves, signed with the Burmese letters ka—cū (written
by mistake for cu); 9 lines; Burmese writing. Sakraj
1153=A.D. 1792.

The *Mahāvessantarajātaka*, the last in the whole collection,
with the aṭṭhavaṇṇanā.

37.

26 leaves, signed with the Burmese letters ka—gā; 9 lines;
Burmese writing.

The *Mahājanakajātaka*.

38.

22 leaves, signed with the Burmese letters ka—khau ; 9-8 lines ; Burmese writing. Sakk. 1152=A.D. 1791.

The *Nemiyajātaka*.

39.

38 leaves, signed with Cambodjan letters jya—tâ (written by mistake for tyâ ; the last leaf is not signed ; the signature jhyû is omitted).

A *Jātaka*. Subscription : Candakumâjātakaepa (?) paripuṇo. Begins : paṇḍabhisīyāsīdubbaṇaṭi. idam satthā Jeta-vane viharanto Pañcācāram ārabba kathesi | ekadivasamhi bhikkhu, etc.

40.

11 leaves, signed with the numbers 1-4 and 1-7 ; 8 lines ; Sinhalese writing.

The first 4 leaves contain the text of the following 6 short Suttas :

- 1) nauññātabbasutta.
- 2) jarāmarasutta (begins 2, 2).
- 3) attāpiyasutta (2, 7).
- 4) pamādasutta (3, 2).
- 5) appamādasutta (3, 8).
- 6) aputtakasutta (3', 7).

The following 7 leaves contain explanations on these Suttas.

41.

6 leaves, the first five being signed with the numbers 1-5 ; 8-7 lines ; Sinhalese writing.

The text of a Sutta, beginning : ekaṃ samayaṃ bhagavā Vesāliyaṃ viharati Ambapālivaṇe tatra kho bhagavā bhikkhū āmantesi bhikkhavo ti bhadante ti te bhikkhū bhagavato paccassosum bhagavā etad avoca aniccā bhikkhave saṅkhārā addhuvā bhikkhave saṅkhārā anassāsikā bh. s.—The text ends f. 4, 6 ; the end of the MS. contains explanatory remarks, taken probably from the aṭṭhakathā.

139 leaves, signed with the Sinhalese letters ka—jhai (cu is omitted); 8 lines; Sinhalese writing.

Vimānavatthuvannaṇā, commentary on the *Vimānavatthu* (see Westergaard's *Catal.* p. 65), the sixth part of the *Khuddakanikāya*, by *Ācariyadhammapāla*.

Begins (compare the introduction to the *Paramatthadīpanī*, Westergaard *Cat.* p. 35): *namo, etc.*

mahākārunikam nātham ñeyyasāgarapāraguṇam
vande nipuṇagambhīram vicitrānāyadesanam |
vijjācaranasampannā yena nīyyanti lokato
vande tam uttamaṇṇam dhammaṇṇam sammāsambuddhapūjitam |
sīlādiguṇasampannā t̥hito maggaphalesu yo
vande 'ham ariyasāṅghan tam puññakkhettaṇṇam anuttaram |
vandanā arahataṇṇam puññam iti yaṇṇam ratanattaye
hatantarāyo sabbattha hutvā 'han tassa tejasā |
devatāhi kataṇṇam puññam yaṇṇam yaṇṇam purimajātisu
tassa vimānādīphalasampattibhedato (*sic*) |
pucchavasena yā tāsam vissajjanavasena ca
pavattā desanā kammaphalapacchakkhakarīṇi |
Vimānavatthu icceva nāmena vasino pure
yaṇṇam Khuddakanikāyaṇṇam saṅgāyimsu mahesaye |
tassāsamaṇṇam ca lambitvā porāṇāyakathānayaṇṇam (porāṇa-
t̥thak°!)

tattha tattha nidānāni vibhāvento visesato |
suvisuddham asaṅkinṇam nipunatthavinicchayaṇṇam
Mahāvihāravāsīnaṇṇam samayaṇṇam avilomayaṇṇam |
yathābalaṇṇam karissāmi atthasamvannaṇam subhaṇṇam
sakkaccaṇṇam bhāsato tam me nisāmayatha sādhave tam (*sic*) |

I extract from the introduction the following passage about the contents of the *Vimānavatthu* (fol. kā): idaṇṇam hi Vimānavatthum duvidhena pavattaṇṇam pucchavasena vissajjanavasena ca | tattha vissajjanagāthā tā hīdevatāhi bhāsītā pucchāgāthā pana kāci bhagavato bhāsītā kāci Sakkādīhi kāci sāvahehi kāci therebi | tatthāpi yebhuyyena so yese kappā sata-sataṇṇam sahaśśādhikaṇṇam ekaṇṇam asaṅkheyyaṇṇam buddhassa bhagavato aggaśāvakabhāvāya puññāna sambhāre sambharanto

coditā bhāvitatte sarīrantimadhārīnā
 caṇḍālī vandi pādāni Gotamassa yasassino |
 tam ena avadhibhāviṃ caṇḍālīṃ pañjalīṭhitam
 namassamānam sambuddham andhakāre pabhamkaram |
 khīṇāsavaṃ vigataraṇjam atejam ekam araṇṇamhi maho
 nisinnam
 deviddhipattā upasamkamitvā vandāmi tam vira mahā-
 nubhāvā |
 suvaṇṇavaṇṇā jalitā mahāyasa vimānam oruyha aneka-
 cittā
 parivāritā accharāsaṃgaṇona kā tvam subhe devate
 vandase mham |
 aham bhante caṇḍālī kāyavīreṇa pesitā
 vandiṃ arahato pāde Gotamassa yasassino |
 sāham vanditvā pādāni cutā caṇḍālayoniyo
 vimāna sabbato bhattam uppannamhi nandane |
 acharānam sataśahassam purakkhatvāna tiṭṭhati
 tasāham pavarā seṭṭhā vaṇṇena sasāyukā |
 pahutakalyāṇā sampajāṇā patissatā
 munim kārunikam loke tamam bhanteva vanditvātam
 āgatā |
 idam vatvāna caṇḍālī katamñū katavedini
 vanditvā arahato pāde tatthevantaradhāyati ||

Various readings. The commentary : C., the Burmese MS.,
 n. 1, 16 e : B.

1. caṇḍālī B.—The commentary, after having explained isis' uttamo, gives the var. reading isisattamo, and so reads B.
- 2. tādine B.—jīvitam C., jivitam B.—3. moditā bhāvitattena C., cotitā bhāvitattthena B.—°dhārīnā C.B.—4. enam C., enam B.—avadhī gāvī C., avadhi gāvī B.—pañjalim C., añcali B.—5. vitarajam anejam B.—raho nis° C.B.—vira C.—6. āruyha C.—ganena C, gaṇena B.—mamanti C, mamam B.—7. bhaddante B.—tassā therena B, tayā vīreṇa C.—8. °yoniya C.B.—vimānam sabbato bhaddam C.B.—upasannamhi B.—9. acchārānam sataśahassā purakkhitvā mam tiṭṭhanti B.—tāsāham C.B.—yasasāvutā C, yasassāyunā B.—10. pahūta-kalyāṇasampajāṇāpatissatā C., bahutakata-kalyāṇā sampajāṇā

patissutā B.—tam bhante vanditum āgatā C.B.—11. vandetvā B.—antaradhāyathā ti C.

43.

89 leaves, signed with the Sinhalese letters ka—di (leaf nai is missing); 8 lines; Sinhalese writing.

Petavatthuvannaṇā (*Paramatthadīpanī*), commentary on the seventh part of the Khuddakanikāya, similar to the preceding work and composed by the same author. The introduction is almost identical with the introd. to the *Vimānavatthuvannaṇā* (2 °sampannam, tam anuttaram, 3 °sampanno; 'ham is omitted, 4 vandanam janitam puññam, 5 petehi ca katam kammam yam yam purimajātisu petabhāvavahattam tehi phalabhedato, 6 pakāsayanti buddhānam desanāyā visesato samvegajanani kammaphalam paccakkhakārini, 7 *Petavatthū ti nāmena supariññātavattukā yam, etc., mahesayo, 8 tassākammāvalambitvā porāṇatthakathānayaṃ, 10 sakkaccabhāsato*).

Conclusion :

ye te petesu nibbattā sabbadukkaṭakārino
yehi kammehi tesaṃ tam pāpakam kaṭukapphalam |
paccakkhato vibhāventi pucchāvissajjanehi vā
desanāniyameneva sattasamvega vaddhati |
yam kathāvattukusalā supariññātavattukā
Petavatthū ti nāmena samgāyimsu mahesayo |
tassattham pakāsetum porāṇatthakathānayaṃ
nissāya yā samāraddhā atthamsamvaṇṇanā mayā |
yā tattha paramatthānam tattha tattha yathārahaṃ
pakāsanā *Paramatthadīpanī* nāma nāmato |
sampattā pariniṭṭhānam anākulavinicchayo
sapaṇṇārasamattāya pāliyo bhānavārato |
iti taṃ samkhārontena yaṃ taṃ adhigataṃ mayā
puññam assānubhāvena lokanāthassa sāsanaṃ |
ogāhetvā visuddhā ca silādipaṭipattiyā
sabbe pi dehino hontu vimuttirasabhāgino | *etc.*

Vadattitthavihāravāsīnā munivarayatinā bhadantena Ācariyadhammapālena katā *Petavatthusamvaṇṇanā samattā ti.*

It is evident that the commentary on the Theragāthā de-

scribed by Westergaard, Catal. p. 35, belongs to the same author.

The Petavatthus are stories similar to the Vimānavatthus, treating of the offences for which men have been reborn in the Peta world.

The titles of the single stories are given thus in this MS. :
 Khentupamāpetavatthuvannaṇā (ends f. ki')—Sūkarap. (ki')—
 Pūtimukhap. (ku)—Piṭṭhadhītalikap. (kū)—Tirokuḍḍap. (kḷi')—
 —Pañcaputtakhādakap. (kḷi')—Sattaputtakhādakap. (ke')—
 Gonap. (ko)—Mahāpesakārap. (kau)—Khalātiyap. (kaḥ')—
 Nāgap. (khi)—Uraṅgaajātakavatthuv. (khu)—Samsāramoca-
 kap. (khri')—Sāriputtattherassa mātu p. (khli')—Mattāp. (khai')—
 —Nandāp. (kho)—Caṇḍakunḍalip. (kho')—Kaṇhap. (khām')—
 —Dhanapālap. (ga)—Cūḷasetṭhip. (gi)—Aṅkurap. (gai')—
 Uttaramātu p. (gau)—Suttap. (gaḥ)—Kaṇṇamunḍap. (ghi)—
 —Ubbarip. (ghu')—Abhijjhamānap. (ghri')—Sānuvāsip. (ghe')—
 Rathakārap. (gho)—Bhusap. (ghau)—Kumārap. (ghaḥ)—
 Serinip. (ṇa)—Migaluddap. (ṇā)—Dutiyaḷuddap. (ṇā')—
 Kūṭavinicchayikap. (ṇi')—Dhātuvivannaṇap. (ṇi')¹—
 Nandikap. (ṇām')—Revatip. (ṇām')—Ucchup. (ca')—Kumā-
 rap. (cā)—Rājaputtap. (ci')—Gūthakhādakap. (ci')—Gaṇap. (ci')—
 Pāṭaliputtap. (cu')—Ambap. (cū')—Akkhadurakkhap. (cṛi')—
 Bhogasamharap. (cṛi')—Setṭhiputtap. (cṛi')—Setṭhi-
 kūṭasahassap. (cli').

44.

Burmese MS., see Catalogue of Burmese MSS., No. 3463.

Suttasaṅgaha. The badly written and much corrupted introduction runs thus (by B., I designate the readings of the text repeated together with the Burmese version) :

suttaṃ suttaṃ munindāhaṃ (ahaṃ—munindaṇ ca B.) sutta-
 saṅgahapāliyā
 anakavoraka (°vorikaṃ B.) atthaṃ dipento desakehi ca |
 vanditvā yācito nāthaṃ dhammadīpakabhikkhunāṃ
 manāṃ udāharaṃ netvā dīpessaṃ appakaṃ ida |

¹ Here are to be inserted : Ambasakkharap. and Serisakap., which titles are missing probably by the loss of fol. nai.

ādippāyaṃ (adh° B.) manorammaṃ sundharaṃ (sund° B.)
mana tosayāṃ
pīṭivaddhaṇaṃ dīpaṃ saccānaṃ dassakaṃ mudu |
sakkaccaṃ taṃ sunantu ve dhammadīpakatheravā
ayaṃ ca me jane tosaṃ desentānaṃ hi tediya (bhediyya B.) |

The work is a large anthology made from the Suttas, Vimānavatthus, etc. The single words or small sections of the text are followed by the Burmese version or paraphrase.

45.

Burmese MS., see Catalogue of Burmese MSS., No. 3462. Sakk. 1186=A.D. 1825.

Aṭṭhasālinī, *Aṭṭhakathā* on the *Dhammasaṅgani*, Pāli and Burmese. The very corrupt subscription runs thus (compare No. 19) :—

paramavisuddhasaddhāviriyaṇaṇḍitena silavācārajjava-
maddavādiguṇasamudayasamudhitena sakasamayasaṃmayanta-
ragahaṇasamatthena pañāveyyattiyasamannāgatena tipīṭa-
kappariyattippabhede sāṭhakathe satthu sāsane appaṭṭitaṇḍita-
ñāpappabhāvena mahāveyyākaraṇena karaṇasampattijānitasu-
khaniggatamadhuṇāvacaninelaṇḍayuttana yuttamut-
thavādi vādivarena mahākavinā mahātherena pabhinnaṃ-
paṭisambhīdāparivāre chaḷābhiñḍādiguṇapaṭimaṇḍitena uttari-
manussadhamme suppaṭiṭṭhitabuddhinaṃ theravaṃsappadi-
pānaṃ *Mahāvihāravāsinaṃ* therānaṃ vamsālaṅkārabhūtena
vipūlavissuddhabuddhinā *Buddhaghosa* ti guruhi gahitaṇḍita-
teyyena mahātherena *Aṭṭhasālinī* nāma ayaṃ Dhammasaṅga-
haṭhakathā katā yāvayattakaṃ kālaṃ visuddhacittassa tādiṇo
lokaṇḍitassa mahesino buddho ti nāmaṃ pi lokamhi tiṭṭhati
tāvattakakālaṃ ayaṃ Dhammasaṅgahaṭhakathā lokasmiṃ
lokaniddharāṇesinaṃ kulaputtānaṃ pañāsuddhiyā nayaṃ
dassenti tiṭṭhatu. *Aṭṭhasālinī nāma samattā*.

Kusannāmaṃsa nagarassa purattimāpadesake
sāsanarūḷhabhūtaṃsa āḍḍhayaṇaṃsaṇḍake |
Nerativhayagāmaṃsa pacchimāṃsa isanissite
uttarasmi disābhāge ṭhāne pañcadhanussate |

gamanāgamanasampanne *Maṇiratananāmake*
 alaye puṇanippatte santāsane tibhummake |
 bahuggaṇavācakena atigambhirabuddhinā
 ādimh' ariyasaddena *Alaṅkāra* ti nāminā |
 mahātherena yuttana āhāpetvāna sabbaso
 sādhakāna (sāvakānaṃ, the repetition with the Burmese
 version) vācanaṃ ca antarā antarakkhaṇe |
 ekādikāṃ sattatiṇ ca dvisataṃ dvisahassakāṃ (dvisatasa-
 hassakāṃ ca, the repetition)
 vasasaṇjhanāṃ (vassasaṇjhā nāma, the repetition) vasena
 sampatte jinasāsane |
 rajiko nissayo ayaṃ Aṭṭhasālinināmakō
 munisāsanaṃ ca buddhiyā—caravato¹
 yathā anantarāyena tiṭṭhito nissayo ayaṃ
 hontv ānantarāyenevaṃ sukhīṇo sabbapāṇino | *etc.*

The work begins :

namo *etc.* | kāmāvacarakusalaṃ — dassetvā — idāni — rūpā-
 vacarakusalaṃ — dassetum — katame dhammā kusalā tiādi
 vacanaṃ—

46.

443 leaves, signed with Burmese letters. 6 lines. Burmese writing. Sakk. 1120=A.D. 1759.

The Pāli text of the *Vibhaṅga*. The appearance of this MS. and the style of writing are much older than the average of Burmese MSS. A large number of leaves is missing, and the order of the extant leaves is disturbed. The leaves are placed now in the following order: jhāḥ—cha, gha—cāḥ, ṭhaḥ—ṭa, ña—ñāḥ, da—ḍu, dha, dāḥ—ḍū, dhā—ḍhaḥ, ṇa—bhāḥ (tāḥ is placed between tā and ti), mai—ma, mo—māḥ, ya—lu, sāḥ—va, lāḥ—lū, ka, khāḥ, lāḥ—ḷa, aū—aa, aṃ—ae, haṃ—ha, kya—ghyaṃ. Then follow 36 leaves (ka—gāḥ) containing another copy of the beginning of the work.

47.

Burmese MS., see Catalogue of Burmese MSS., No. 3451. Sakk. 1189=A.D. 1828.

¹ From this line only these words are extant intermixed with the Burmese version.

Commentary on the Vibhaṅga, Pāli and Burmese, called by the author in the introduction, aṭṭhavannanā poraṇaṭṭhaka-thānayā. I quote the following stanzas from the introduction (compare No. 105):

viñātu 'ttho na sakkā hi sante pi pubbanissaye
sukhena mandapaññehi racayayissām' ahaṃ navaṃ |
nātisaṅkhepavittthāraṃ nissayaṃ mativaddhakam
sikkhākāmena yatinā yācito Candamañcunā |

After the introduction the commentary begins (f. ko'-kau):
pañca kkhandhā | rūpakkhandho | pa | suttantabhājanīyaṃ
nāma—

48.

Burmese MS., see Catal. of the Burm. MSS., No. 3467.

Burmese Nissaya of the *Yamaka*. The Pāli text is given only in very deficient extracts and quotations. Each Yamaka forms a volume, excepting the Āyatana and Dhātuyamakas, which are combined in one volume. Two volumes are premised as an introduction to the principal work, the first inscribed *Mātikānayatvai* (Burmese treatise with few Pāli quotations), the second *Dhātukathānayatvai*, being a Pāli-Burmese Nissaya of the third volume of the Abhidhamma-piṭaka.

49.

Burmese MS., see Catal. of the Burm. MSS., No. 3468.

First part of the same work, ending with the Saccayamaka, without the two premised volumes mentioned above.

50.

73 leaves; 8 lines; Burmese writing. Sakk. 1140=A.D. 1779. The manuscript contains two works:

1. fol. ka-khaṃ (the letter khe has been put twice): the *Abhidhammatthasaṅgaha*. Subscription: *Anuruddhācariyena racitaṃ Abhidhammatthasaṅgahaṃ nāma pakaraṇaṃ samatthaṃ niṭhitaṃ*.

Chapters (pariccheda) of this treatise:

f. kī cittasaṅgahavibhāga—f. ke cetasikaṅga(ha)vibhāga

—f. ko pakinnakasaṅga(ha)vibhāga—f. kam' vidhisāṅgahavibhāga—f. khā' vidhimuttasaṅgahavibhāga ("niṭhito ca Abhidhammatthasaṅgahe sabbathā pi cittacetasikaṅgahavibhāgo")—f. khī rūpasāṅgahavibhāga—f. khe 2 samuccaya-sāṅgahavibhāga—f. khai paccayasāṅgahavibhāga—f. kham kammatthāsaṅgahavibhāga.

2. fol. gu-chu. The *Dhātukathā*, third part of the Abhidhammapiṭaka.

51.

The fourth part of No. 55, fol. chū-jha. Sakk. 1168.
The *Abhidhammatthasaṅgaha*.

52.

Burmese manuscr., see Catal. of Burm. MSS., No. 3466.

The *Abhidhammatthasaṅgaha* with Burmese Nissaya by *Aggadhammālaṅkāra*.

53.

Burmese manuscript, see Catal. of Burm. MSS., No. 3504.
Sak. 1149=A.D. 1788.

The *Abhidhammavibhāvanī*, commentary on the *Abhidhammatthasaṅgaha*, by *Sumaṅgalācariya*; text with Burmese Nissaya by *Ariyālaṅkāra*.

The greater part of the introduction is identical with the introduction of the Nissayas of the Vibhaṅga (No. 47) and the Khuddasikkhā (No. 105). The introduction ends:

Sumaṅgalācarirena Abhidhammavibhāvani
tīkā yā racitā tassā sante pi pubbanissaye |
mandapañehi sotūhi na sakk' atto hi jānitu
paramattañukāmehi bhikkhūhi abhiyācito |
nātisaṅkhepavittāraṃ racissaṃ (navanissayaṃ)
jinasāsanavaḍḍhattaṃ paripunṇavinicchayaṃ |

Among the blank leaves which follow the end of the work, are two written pages. The first, signed with the Burmese letter ka, contains the interesting beginning of a commentary on *Kaccāyana's* grammar:

namo etc.

jitamârâtikam buddham dhammam mohavidhamsakam
vanditvâ uttamam saṅgham Kañcâyanañ ca vaṇṇitam |
Kañcâyanaassa bhedâ 'ham sabbayogam yathâraham
sotujanânaṇṇam atthâya pavakkhâmi samâsato |
kasikammâdinâ byâpârena dippati yo pitâ
iti Kaccassa putto *thu* tassa Kaccâyano mato |
teneva katasattam pi Kaccâyanan ti ñâyati
Kaccâyanaṇṇa' idam sattam timinâ vacanattatho | etc.

The second of these leaves contains the beginning of the fourth part of the Kammavâcâ collection (namo etc. supâtu me bhante saṅgho idam saṅghassa kathinadussam uppannam etc.).

54.

Manuscript in Burmese writing; see Catal. of the Burmese MSS., No. 3499.

1. The *Saṅkhepavaṇṇanâ*, commentary on the Abhidhammatthasaṅgaha by *Saddhammajotipâla*; Pâli text. Begins:

namo etc. |

tikkhattum pattalaṅko yo patiṭhapesi sâsanam
vanditvâ lokanâtham tam dhammam saṅghan ca pûjitam |
âgatâgamasatthena cando va sarad' ampare
pâkaṭen' idha dîpamhi Mahâvijayabâhunâ |
ukkuṭikam nisîditvâ sâsanatthâbhikaṅkhinâ
yâcito 'ham karissâmi Saṅkhepapadavaṇṇanam |
porâṇehi katâ 'nekâ santi yâ pana vaṇṇanâ
etâ velâdigabbhesu ajotacandavûpamâ |
tasmâ khajjatantupamam karissam kiñci vaṇṇanam
tam sâdhavo nisâmetha sâsanassa subuddhiyâ ti |

tattha padavaṇṇanan ti | sambandho padavibhâgo | pada-
cintâ padattho |

The work follows the division of the Abhidhammatthasaṅgaha into 9 paricchedas.

2. The same work, the Pâli text together with a Burmese Nissaya by *Ariyâlaṅkāra*, the same scholar to whom the Burmese are indebted for the version of so great a number of important Pâli works.

II.—GRAMMATICAL AND LEXICAL WORKS.

55.

97 leaves, signed with the Burmese letters from ka to jha (two leaves are signed with ñai, the second being a repetition of the first; two leaves are signed cī; the signatures cū and jāḥ are omitted); 9 lines, Burmese writing. The MS. contains the date of Sakrāj 1168=A.D. 1807.

1. fol. ka-cī 2, *Kaccāyana's* grammar, text and scholia. For an example of the readings of this MS. I select 4, 15. 16 (M. Senart's edition, p. 174):

mahataṃ mahā tulyādhikaraṇe pade ||

tesaṃ mahantasaddānaṃ mahā ādesā (*corr.* ādeso) hoti tulyādhikaraṇe pade. mahanto ca so puriso cā ti mahāriso (*sic*). mahantī ca sā devi cā ti mahādevī. mahantañ ca taṃ balañ cā ti mahāphalaṃ. mahanto ca so nāgo cā ti mahānāgo. manto (*sic*) ca so yaso cā ti mahāyaso. mahantañ ca taṃ padupavanañ (*sic*) cā ti mahāpadumavanaṃ. mahantī ca sā nadī cā ti mahānadī. mahanto ca so maṇi cā ti mahāmaṇi. mahanto ca so gahapatiko cā ti mahāgahatiko. mahantañ ca ta dhanañ cā ti mahādhanam. mahanto ca so puṇo cā ti mahāpuṇo. bahuvacanaggahaṇena kvaçi mahantasaddassa mahā ādeso hoti. mantañ (*corr.* mahantañ) ca taṃ phalañ cā ti mahabbalaṃ. mahantañ ca taṃ phalañ cā ti mahappalaṃ. mahantañ ca taṃ dhanañ cā ti mahaddhanam. mahatañ ca taṃ bhayañ cā ti mahabbhayaṃ ||

itthiyaṃ bhāsitaṃ pumā va ce ||

itthiyaṃ tulyādhikaraṇe pade ca bhāsitaṃ pumā va datṭhabbā. dighā jaṅghā yassa so 'yan ti dighajaṅgho. kal-yānā bhariyā yassa so 'yan ti kalyāṇabhariyo. babutā puñā (*corr.* pañā) yassa so 'yan ti bahupaṇo. bhāsitaṃ pumeti kim

attham. brahmanabandhu ca sâ bhariyâ cati (*corr.* ceti) brahmanabandhubhariyâ ||

2. fol. cu-câh. The text of Kaccâyana without the scholia.

3. fol. cha-chu. Appendix to the grammar, Pâli and Burmese, called in Burmese *viḥas svay*; the Pâli text begins: parassamaññāpayoge—lingatthe paṭhamā—ālapane ca.

4. fol. chû-jha. *Abhidhammatthasaṅgaha*, see n. 51.

56.

36 leaves (ka-gah); 5 lines; Cambodjan writing.

Kaccâyana's grammar, text of the Suttas, ending with the end of the Kâraṇakappa. Each Sutta is followed by a Siamese translation or paraphrase.

57.

Two volumes, see Catal. of the Burmese MSS., Nos. 3434, 3435. Burmese writing.

Strimâllacâ, *Kaccâyana's* grammar with Burmese translation and explanations.

58.

Burmese MS., containing the Sandhikappa, Samâsakappa, Taddhitakappa, Âkhyâtakappa, Kitakappa of the same work. See Catal. of the Burmese MSS., No. 3526.

59.

Burmese MS., containing the Nâmakappa, Kâraṇakappa and Uṇâdikappa of the same work. See Catal. of the Burmese MSS., No. 3458.

60.

Burmese MS., containing the Taddhitakappa, Kâraṇak., Samâsak., Âkhyâtak., Kitak. and Uṇâdikappa of the same work. See Catal. of the Burm. MSS., No. 3464.

61.

Burmese MS.; the same work, beginning in the midst of the introduction to the Samâsakappa, containing the rest down to the end. See Catal. of the Burm. MSS., 3525.

I subjoin some śloka referring to the author and the history of the work.

Śloka at the end of the Nāmakappa :

ādo yo *Aggadhammo* 'tha *Alaṅkāro* ti vissuto
tena uddhāritam rūpaṃ imaṃ sikkhantu sādhave ti |

Śloka at the beginning of the Samāsakappa :

vanditvā varapañño yo bodhesi janataṃ bahum
taṃ racissaṃ samāseṇa samāsaṃ sattharūpakam |

Śloka at the end of the Uṇādikappa :

ādimhi *Aggadhammo* 'ti *Alaṅkāro* 'tha vissuto
tisāsanamhi ālokabhūtatthā (var. read. °attā) cihanam
tathā |

yo thero jinacakkamhi dhāreti sāsanaṃ sadā
tena uddhāritam sādhum rūpaṃ uṇādino paraṃ |
may' uddhāritarūpaṃ pi sikkhantu sajjanā sadā
mettācittena saṃyuttā maṃ pi maññantu sabbadā |

The Pāli text of the first Sutta, adapted to the exigencies of the Burmese version, runs as follows (Burmese passages are denoted by breaks) :

attho akkharasaññāto || attho—akkharasaññāto—hoti— | *sut* ||
akkharavibhattiyaṃ — sati — atthassa—dunniyathā — vā —
atthassa—dunnayathā—hi yasmā—hoti—tasmā—vā—tasmā
—vacanānaṃ — sabbo—attho—vā—sabbavacanānaṃ—attho
—akkharehi — saññāyate — tasmā — suttantesu suttantānaṃ
—bahupakāraṃ — akkharakosallaṃ — paṭhamam — sampāde-
tabbam—hoti— | *vutti* ||

62.

Burmese MS., in two volumes, see *Burm. Catal.*, Nos. 3443, 3444. *Dakkhinaḍḍan nissya* of *Kaccāyana's* grammar.

Introduction to the Sandhikappa :

dhammissaraṃ namassitvā buddhaṃ kilesachinditaṃ
dhammaṃ ariyaśaṅghaṃ ca niraṅgaṇaṃ gaṇuttamaṃ |
Kaccāyanaṃ mahātheraṃ tathāgatenā vaṇṇitaṃ
mahāpaññaṃ namitvāna sāvakesu ca pākāṭaṃ
dhajūpamaṃ guṇādhāraṃ mahitaḷesu pākāṭaṃ |

pathamāriyalaṅkāraṃ piṭakannaṇapāragum
 sabbesaṃ hita(m) dhārentaṃ sutabuddhañ ca me gurum |
 itare guravo cāpi pāragū piṭakattaye
 namāmi sirasā dhīre visi(t)ṭhesu ca pākaṭe |
 evaṃ nipaccakāraṣṣa antarāye asesato
 ānubhāvena sosetvā yathā atthaṃ samijjatu (sic) |
 pubbācariyaśihehi racitā santi nissayā
 yudhasotujanā yattha linaṇurūpan ti vuccare
 tattha rūpaṃ vimamsitvā nyāsāḍianurūpato |
 sotujanānam atthāya uddharitvā va sādhuḥkaṃ
 nissayaṃ sandhikappaṣṣa yudhasotubudhāvahaṃ |
 pubbācariyaśihānaṃ ahaṃ nissayasādhukaṃ
 pathamāriyalaṅkāramahātheraṣṣa nissayaṃ
 sādhuḥkaṃ cupanissāya catuttho 'riyālaṅkāro
 nātivitthārasaṅkhepaṃ racissāmi yathāphalaṃ (°ba-
 laṃ ?) |

Śloka at the end of the work :

Setibhissaraṇājassa natthena (nattena !) dhammarājina
 kārite sovaṇṇāvāse *Dakkhiṇāvan* ti nāmake |
 catutthāriyālaṅkāratherena kāritaṃ imaṃ
 nātisaṅkhepavitthāra (var. read. °re) atthi rūpa samāhi-
 taṃ |

ayaṃ gandho ciraṃ kālaṃ yāva tiṭṭhatu sāsana (sic)
 sikkhantā sajjanā gandhaṃ pādaṃ labbhā tat' uttari |
 tiāgame adhibbāyaṃ (°ppāyaṃ ?) viñāpetvāna sādhuḥkaṃ
 dhārentu jinacakkaṃ va piṭakannaṇapāragū |

The first Sutta runs thus (breaks denoting the Burmese passages):

attho akkharasaṇāto || attho—akkharasaṇāto— | akkharavi-
 pattiyaṃ—sati—atthassa—dunnayatā—hi yasmā—hoti—
 tasmā—sabbavacanānaṃ—attho—akkharehi—sañāyate—
 yasmā—akkharakosallaṃ—suttantesu—bahupakāraṃ—. A
 Burmese exposition with numerous Pāli quotations follows.

Burmese MS., not in the Burmese Catalogue.

Contains the second part of *Kaccāyana's* grammar, beginning

with the Samāsakappa. The introduction of this Kappa begins: evaṃ nānāyavicitraṃ *Madhuratthavinissayakattukammādi-atthavivoccapakāsakam kārakakappam dassetvā idāni tadanantaram ligatthalapanagajjitam (sic) sattavidham vāccapakāsakam samāsakappam dassetum nāmānam samāso yuttattho tiādi ārajjam (āraddham!) etc.*

First Sutta: *nāmānam samāso yuttattho | sut — — tesam nāmānam—yo yuttattho yo padatthasamuddāyo (sic) so padatthasamuddāyo samāsasaṇ(ṇ)ho hoti—yāni pañcapakārāni nāmānisanti ācariyena payujjamānam padattā tesam nāmānam yo yuttatto padasamuddāyo — so padasamuddāyo samāsasaṇ(ṇ)ho hoti—katinnassa—dussa—katinnadussam nāma, etc.*

64.

139 leaves, 9-7 lines. The leaves are signed with the Sinhalese letters from ka to jhe. Sinhalese writing.

Commentary on *Kaccāyana's* grammar, by an unknown writer, based apparently on another commentary the single words of which are explained throughout this work. For instance it is said on the first introductory śloka of the grammar: vibhat(t)yantapadavibhāgavasena ekūnavīsati padā ayam gāthā-; then follows an explanation of the single words of this sentence: vibhajjatīti vibhatti, etc.; then the conclusion of the imperfect period: paṇḍitehi veditabbo (sic), and an explanation of paṇḍitehi and veditabbā.

Beginning of the single books: Sandhikappa f. kḷi', Nāmak. f. khī', Kārakakappa is missing, Samāsak. f. ghau', Taddhitak. f. naḥ, Ākhyātak. f. ce', Kibbidhānak. f. jā', Uṇādikappa is missing.

65.

28 leaves, signed with the Burmese letters ka—gī; 9 lines; Burmese writing.

The *Kaccāyanabhedaṭṭikā*. Subscription: iti accuḷāracchanandaviriyaapañāsamannāgatena *Ariyalankā* ti garuhi viditā nāmatherena bhikkhunā vicarito (sic) *Sārattavarikāsini* nāmā 'ya(m) gandho *Kaccāyanabhedaṭṭikā* niṭṭhitā.

The work begins: namo etc. |

jino jayakaraṃ dhammaṃ sañcayanto jayākare
 jītvā paraṃ jināpesi so me detu jayaṃ jino |
 yo munindindasaddhammaṃ sitābhāpu idehinam
 makam piṇeti jantunam so sampinetu me manam | etc.

66.

9 leaves; only 2 pages are written, which are signed with Burmese letters, the first kham, the second gû. 9 lines, Burmese writing.

fol. kham contains the beginning of *Kaccâyana's* Kārakappa, text and scholia. The fragment ends in the scholion on Sutta 2 at the words bhû icc etassa dhâ(tussa).

fol. gû begins in the scholion on Sutta 44 of the same Kappa at the words: (payo)ge adhikaïssaravacane, and contains the rest of the book.

67.

10 leaves, preceded by three and followed by one blank leaf, signed with the Burmese letters from nai to cu; 8 lines; Burmese writing.

Contains *Kaccâyana's* Âkhyâtakappa with the scholia.

68.

8 leaves, signed with the Burmese letters from ka to kai; 8-10 lines, Burmese writing.

Contains *Kaccâyana's* Kitakappa with the scholia. The subscribed date is the 12th day of the increasing moon in the month Vâkhoṇ, Sakkarâj 1176 (=A.D. 1817).

At the end of the book the following śloka is subjoined :

Kaccâyanapakaraṇe sandhi nāmaṃ ca kārakam
 samāso taddhit(ā)khyâto kittakaṃ ca uṇhādikam |
 sandhimhi ekapaññāsam nāmamhi dve satam bhava
 kārake pañcatālisam samāse atthavīsaṃ ca |
 dvāsatthi taddhite matam atthārassa satākhyâte
 kīte satam satam bhava uṇhādīmhi ca pañ(ñ)āsam |

69.

10 leaves, signed with the Burmese letters ka—kau. 8-7 lines. Burmese writing.

Contains *Kaccāyana's* *Upādikappa* with the scholia. The date is the ninth day of the increasing moon in the month Vākhōṇ, Sakkarāj 1176 (=A.D. 1817). Probably belonging to the same copy of K.'s grammar of which No. 68 forms another part, although the two MSS. seem written by different hands.

70.

43 leaves, signed with the Sinhalese letters ka—ge; 7-10 lines; Sinhalese writing.

Contains the *Rūpasiddhi*, Buddhappiya's well-known grammatical work, based on *Kaccāyana*. See Turnour's *Mahāv.* xxvi., d'Alwis Catalogue 179. The work begins :

visuddhasaddhammasabassadidhitim subuddhasambodhisu-
gandharoditam (sic)

tibuddhakhettakadivākaram jīṇam saddhammasaṅgham si-
rasābhivaṇḍiya |

Kaccāyanam cācariyam namitvā nissāya *Kaccāyanavaṇṇa-*
nādim

bālappabodhattham ujum karissam vyattam sukaṇḍam pa-
darūpasiddhim |

attho akkharasaññāto. yo koci lokiyalokuttarādibhedo vacana-
ttho so sabbo akkhareheva saññāyate. *akkharāpādayo ekacattā-*
līsam. te ca kho jinavacanānurūpā akārādayo niggahitāntā
ekacattālīsamattā vaṇṇā paccekam akkharā nāma honti. tam
yathā. a ā i ī etc.

For an example of the manner in which the arrangement of *Kaccāyana's* work is modified in the *Rūpasiddhi*, I choose the beginning of the *Samāsakappa* :

nāmānam samāso yuttattho (Kacc. 4, 1). *tesam nāmānam*
payajjamānāpadatthānam (sic) *yo yuttattho so samāsasañño*
hoti. *tesam vibhattiyo lopā ca* (K. 4, 2). *tesam yuttatthānam*
samāsānam taddhitāyādippaccayānam ca vibhattiyo lopaniyā
honti. *pakati cassa sarantassa* (K. 4, 3). *luttāsu vibhatti* (sic)

sarantassa assa yuttatthabbutassa tividhassa līṅassa pakati-bhāvo hoti. *taddhitasamāsakilakā nāmaṃ vātavetānādisu ca* (K. 7, 4, 12). *taddhitantā kitakantā samāsā ca nāmam iva daṭṭhabbā tavetūnatvānatvādippaccayante vajjetvā. so napuṃsakalingo* (K. 4, 5). *so avyayibhāvasamāso napuṃsakilingo va daṭṭhabbo ti napuṃsakalingattam. aṃ vibhattnam akārantayihāvo (sic)* (K. 4, 26). *etc.*

The work is divided into the following chapters: Sandhikaṇḍa, Nāmakaṇḍa (begins f. kû), Samāsakaṇḍa (f. khâ'), Taddhitakaṇḍa (f. khîi), Ākhyātakaṇḍa (f. khau'), Kitakaṇḍa (f. gî').

The Kārakakaṇḍa is missing, as in the commentary No. 64 (d'Alwis, l. l. 182 enumerates Kāraka among the chapters of the Rūpasiddhi). Nor are the concluding stanzas quoted by Turnour and d'Alwis l. l. extant in this MS.

71 (Turnour).

MS. composed of three parts. The first consists of 27 leaves, signed with the Sinhalese letters ka—khe, preceded by a blank leaf. 7–10 lines. Sinhalese writing.

The *Bālāvatāra*.

For the second and third part of this MS., containing the Abhidhānappadīpikā and a Pāli-Sinhalese vocabulary, see Nos. 83 and 90.

72.

23 leaves, signed with the Sinhalese letters ka—khri, followed by a blank leaf. 8–9 lines. Sinhalese writing.

The *Bālāvatāra*, incomplete; the Kāraka is missing.

73 (Turnour).

82 leaves, signed with the Sinhalese letters ka—cā. 9 lines. Sinhalese writing.

Bālāvatāra sanné, the Pāli text with Sinhalese translation and commentary.

Begins: *namo, etc.*

buddhan tidhābhivanditvā buddhambujavilocanam
Bālāvatāraṃ bhāsissam bālānaṃ buddhivuddhiyā |

Buddham abhivanditvā Bālāvatāraṃ bhāsissam yanumehi
kriyākarakapadasambandhayi.

74.

9 leaves, signed with the Sinhalese letters ka—ke, preceded and followed by a blank leaf. 7–6 lines. Sinhalese writing. See d'Alw. Catal. p. 183.

Saddalakkhaṇa, grammar composed by *Moggallāyana*.

Begins :

siddham iddhaguṇaṃ sādhu namassitvā tathāgataṃ
saddhammasaṅghaṃ bhāsissam Māgadham *Saddalakkh-*
aṇaṃ |

aādayo ti tālisa vaṇṇā | dasādo sarā | dve dve savaṇṇā |

The chapters are: saññādikaṇḍo paṭhamo (ends f. kâ'), syādik. dutiyo (kî'), samāsak. tatiyo (kri'), nādik. catuttho (kû), khādik. pañcamo (kî'), tyādik. chaṭṭho (ke').

The sequence of the suttas is disturbed at several points in the samāsak., nādik. and khādik., probably in consequence of the leaves of the original MS. having been misplaced.

To enable the reader to form an idea of the relation of this grammar and the following two works, which are based on *Moggallāyana*'s system, I shall extract from each of them a passage treating of the same subject. I select the rules about the sandhi of vowels, which is treated of in the *Saddalakkhaṇa* in the following few words :

fol. kâ : saro lopo sare pare kvaci | na dve vā | yuvaṇṇā-
nam e o luttā | yvāsare | eonaṃ | gossāvamb (*sic*) (see Pāṇini
6, 1, 123).

75.

130 leaves, signed with the Sinhalese letters ka—jhi (the same leaf has got the two numbers nri nri, the following nli and nli), preceded by 4, followed by 2 blank leaves. On an average 8 lines. Sinhalese writing.

The *Payogasiddhi*, grammatical work of *Vanaratana* based

on the system of Moggallāyana (see d'Alwis introduction, p. xiv). The work concludes with the following stanzas :

cāgavikkamasaddhānusampannagūṇasālinō
Parakkamanarindassa Sīhāṇindassa dhīmato |
 atrajenā 'nujānatena (should be 'nujātena?) bhūpālaku-
 laketunā
 disantapatthataḍāravikkamena yasassinā |
*Bhuvanekebhuja*varena mahārājena dhīmata
 catupaccayadānena santatam samupaṭṭhito |
Dhūmadonīti vikhyātāvāse nivasato sato
*Sumanāgalama*hāttherasāmino sucivuttino |
 vāṃse visuddhe sañjāto pantasenāsane rato
 pariyattimahāsindhuniyyāmakadhurandharo |
 appicchādiguṇūpeto jinasāsanamāmako
*Vanaratanama*hātthero *Medhanīka*rasamavhayo |
 pāṭavattāya bhikkhūnam vinaye suvisārado
 Payo(ga)siddhiṃ suddhima (?) sadāsampaṇṇagocaram
 (saddhāsampannaḡ!) ||

Division of the chapters :

f. ke : iti payogasiddhiyaṃ sandhikaṇḍo paṭhamo—f. ge :
 i. p. nāmak. dutiyo—f. ghū : i. p. kārakak. tatiyo—f. nḷi—nḷi :
 i. p. samāsak. catuttho—f. clī : i. p. ṇādik. pañcamo—f. jā :
 i. p. tyādik. chaṭṭho—f. jhī' : iti p. khādik. sattamo.

The passage of the Payogasiddhi, which concerns the sandhi of vowels, is the following :

f. ki—kū. *sandhi vuccate* | lokaaggapuggalo paṇṇāṇḍriyaṃ
 tīṇi imāni no hi etaṃ bhikkhuni (should be : bhikkhuniovādo)
 mātūupaṭṭhānaṃ sametu āyasmā abhibhūyatanam dhanam
 me atthi sabbe eva tayo assu dhammo (*sic*) asanto ettha na
 dissanti itī dha | sarasaṃṇāyaṃ || *saro lopo sare* || sare saro
 lopaniyo hoti | saro ti kāriyiniḍḍeso lopo ti kāriyanidḍeso (s. t.
 kāriyan. l. t. kiriyān. ?) | lopo adassanam anuccāraṇam | saro
 ti jāttekavacanavasena vuttaṃ | sare ti opasilesikādhārasat-
 tamī tato vaṇṇakālavayavadhāne kāriyan na hoti | tvam asi
 katamā cānanda aniccasaṃṇā ti | evaṃ sabbasandhisu | vidhīti
 vattate || sattamiyaṃ pubbassa || therayaṭṭhinyāyena pavattate
 paribhāsā dubbalavidhino patiṭṭhābhāvato | sattaminidḍese

pubbasseva vidhīti pubbasaralopo | lokaggapuggapuggalo
(sic) paññindriyaṃ tīṇimāni no heṭaṃ bhikkhunovādo mātu-
 patthānaṃ sametāyasmā abhibhāyatanam dhanam matthi
 sabbeva tayassu dhammā asantettha na dissanti | pubbassa
 kāriyavidhānā sattamīdiddhassa paratāvagamyate ti pare
 tu parivacanam pi ghaṭato | yassa idāni samñā iti. chāyā iva.
 iti api. assamañi āsi. cakkhuindriyaṃ. a(kata)ññū āsi. ākāse
 iva. te api. vande ahaṃ. so ahaṃ. cattāro ime. vasalo iti.
 Moggallāno āsi. bijako kathā eva. kâpoto evā tidha | pubba-
 saralope sampatte saro lopo sare tv eva | *paro kvaci* || saramhā
 paro saro kvaci lopaṇiyo hoti || yassa dāni saññāti chāyāva
 itipi assamañisi cakkhundriyaṃ akataññusi ākāseva tepi van-
 deham soham cattārome vasaloti Moggallānosi bijako kathāva
 kâpotova | kvacīti kim paññindriyaṃ paññindriyāni sattut-
 tamo ekūnavisati sassetesu gatovādo dīṭṭhāsavo dīṭṭhogho
 cakkhāyatanam naṃkunettha labbhā (?) | vivakkhāto san-
 dhayo bhavantīti nāyāvatticchāpi idha sijjhati | kvacīty adhi-
 kâro sabbasandhisu tena nātippasaṅgo | assa idaṃ vātaṭṭitaṃ
 na upeti vāmaūru ati iva aūñe viudakaṃ itidha | idaṃ pacchi-
 modāharaṇam ca yaṃ (?) avanne lutte e o honti (hontīti ?)
 gāhassa nisedhanattham | pubbasaralope | saro veti ca vat-
 tate || *yuvanṇānam e o luttā* || luttā sarā paresam ivanṇu vaṇ-
 ṇānam e o honti vā yathākkamaṃ | yathāsamkhyānudeso
 samānānam | vaṇṇapareṇa savaṇṇo pi | vaṇṇā saddo (vaṇṇa-
 saddo !) paro yasmā tena savaṇṇo pi gayhati sayañ ca rūpan
 ti iṇam pi e o | sabbattha rassajātiniddese dīghassāpi ga-
 haṇattha(m) idham *(sic)* āraddham | tassedam vāteritaṃ no-
 peti vāmoru atevaññe vodakaṃ | vā tv eva tassidaṃ | katham
 pacorasmin ti yogavibhāgā | pati urasmin ti vibhajja yavā-
 sare ti yakāre tavaggavaraṇā dinā mo (co !) vaggalasehi te
 ti pubharūpañ ca yuvanṇānam e o ti ussa o ca | lutteti
 kim dasa ime dhammā yathā idaṃ kusalassa upasampadā |
 atippasaṅgabādhakassa kvacisadassānuvattanato na vikap-
 pavidhi niyanā *(sic)* | tena upeto aveccāni *(sic)* evamādisu
 vikappo tārakitā sassindriyāni *(sic)* mahiddhiko sabbītiyo
 tenupasaṅkami lokuttaro tiādisu vidhi ca na hoti | paṭisa-
 dhāravutti assa sabbavittī anubhūyate viañjanaṃ viākato dāsi
 ahaṃ ahu vā pure anu addhamāsam anueti suāgataṃ suākāro

duākāro cakkhuâpâtam bahuâbâdho pâtu akâsi na tu eva bhû-
 âpanalânîlam itidha | yuvaññanam veti ca vattate | *yavâ sare* ||
 sare pare ivaññuvannanam yakâravakârâ honti vâ yathâkka-
 mam | paṭisanthâravutyassa sabbavutyanubhûyate byañjanam
 byâkato | byañjane dîgharassâ ti dîghe | dâsyâham abu vâ
 pura anvaddhamâsam anveti svâgatam svâkâro cakkhvâ-
 pâtam bahvâbâdho patvâkâsi na tveva bhvâpanalânîlam | vâ
 tveva viâkato sâgatam | adhigato kho me ayam dhammo
 putto te aham te assa pahinâ pabbate aham ye assa te ajja
 yâvatako assa kâyo tâvatako assa byâmo ko attho atha kho
 assa aham kho ajja so ayam so ajja yo eva yato adhikaranam
 so aham itidha | yavâ sare veti ca vattate | *eonam* || eonam
 yakâravakârâ honti vâ sare pare yathâkkanam | byañjane
 dîgharassâ ti dîghe | adhigato kho myâyam dhammo putto
 tyâham tyâssa pahinâ pabbatyâham yvâvâssa (*sic*) tyajja
 yâvatakvassa kâyo tâvatakvassa byâmo kvattho atha khvâssa
 aham khvajja svâyam svajja yveva yanvâdhikaranam svâ-
 ham | vâ tv eva tyajja soham | kvaci tv eva dhanam matthi
 puttâ matthi te tâgatâ asantettha cattârome | goelakam goas-
 sam goajinam itidha | sare ti vattate || *gossârañ* || sare pare
 gossa avan âdeso hoti | sa ca | tanubandhânekavannâ sabbassâ
 ti (this rule is given by Moggallâyana in the first kaṇḍa,
 comp. Pâṇini 1, 1, 46) sabbassa ppasange antasseti vattamâne |
 nanubandho (Moggall. I, comp. Pâṇini 1, 1, 53) | nakârânu-
 bandho yassa so nekavanno pi antassa hotîti okârasseva hoti |
 saṅketo navayavonubandho ti (Moggall. I.) vacanâ nakâras-
 sâppayogo | uvaññanantarappadhamsino (?) hi anubandho |
 payojanam nanubandho ti saṅketo | gavelakam gavâssam
 gavâjinam | iti eva iti evâ tîdha || *vitissese vâ* || evasadde pure
 itissa vo hoti vâ || sa ca || chaṭṭhiyantassa (Mogg. I, comp.
 Pâṇini 1, 1, 49) || chaṭṭhiniddiṭṭhassa yaṃ kâriyam tadan-
 tassa viññeyyan ti ikârassâdeso | âdesiṭṭhâne âdissatîti âdeso |
 itv eva | aññatra yâdese | tavaggavarananam ye cavaggaba-
 yaññâ ti (Mogg. I; the dental consonants, v, r, ṇ, change
 before y into the palatals, b, y, ñ) tassa co vaggalasehite ti
 (Mogg. I; y after consonants of the 5 vaggas or after l or s
 is changed into the preceding consonant) yassa ca cakâro |
 icceva | eveti kiṃ iccâha | tiāṅgulam tiāṅgikam bhûâdayo

migi bhantā udikkhatityādi sandhaya vuccante || mayadā sare
 ti (comp. Kaccāyana, 1, 4, 5) vattate || vanataragā cāgāmā ||
 ete mayadā cāgāmā honti vā sare kvaci | āgaminō aniyame
 pi || saro yevāgamī hoti vanādinan tu nāpakā aññathā hi
 padādinam yukvidhānam anattakam || etthāgamā aniyatā-
 gamīnam eva bhavanti ce yakārāgameneva nipajjan ti siddhe
 padādinam kvacīti (Mogg. fol. kṛi) byañjanassa yuk āgamo
 nirattbako ti adhippāyo | tivaṅgulaṃ tivaṅgikam bhvādayo
 migi bhantā vudikkhati pavuccati pāguññavujutā ito nāyati
 cinitvā yasmātiha tasmātiha ajjatagge nirantaram nirālayo
 nirindhano nirīhakam niruttaro nirojam dūratikkamo durā-
 gatam duruttaram pātūr ahosi punar āgaccheyya punar uttam
 punar eva punar eti dhir atthu pātārāso caturāṅgikam catur-
 ārakkhā caturiddhipādaṭṭhābho caturōghanittharaṇattham
 bhattur atthe vuttir esā paṭhavidhātūr eva sā nakkhattarājār
 iva tārakānam vijjur ivabbhakūṭe āragger iva sāsapo usa-
 bhor iva sabbhir eva samāsetha puthag eva | rasse pag eva
 lahum essati gurum essati idham āhu kena te idham ijjhati
 bhadro kasāmīva ākāsemahipūjaye ekam ekassa yenam idhe-
 kacce bhāti yeva hoti yeva yathā yidam yathā yeva mā yidam
 na yidam na yidam cha yimāni na va yime dhammā bodhiyā
 yeva paṭhavi yeva dhātu tesu yeva teseva so yeva pāṭiyekkam
 viyañjanā viyākāsi pariyaṇam pariyaḍānam pariyaṭṭhānam
 pariyesati pariyośānam niyāyogo udaggo udayo udāhaṭam
 udito udīritam udeti sakid eva kiñcid eva kenacid eva kas-
 micid eva kocid eva sammadattho sammadaññāvimuttānam
 sammad eva yāvadattham yāvadicchakam yāvad eva tāvad
 eva punad eva yadattham yadantarā tadantaram tadaṅgavi-
 mutti etadattham atthadattham tadattham tadatthapasuto siyā
 aññadatthu manasā aññāvimuttānam bahud eva rattim | vā
 tv eva attaattham vādhiṭṭhitam pātu ahosi | vavatthitavibhā-
 sattā vādhikārassa byañjanato pi | bhikkhunīnam vutthā-
 peyya ciram nāyati tam yeva | chaabhiññā cha aham chaasīti
 cha amsā cha āyatanam itidha | vā sare āgamo ti ca vattate ||
chā lo || chasaddāparassa sarassa lakāro āgamo hoti vā | chāti
 anukarapattā ekavacanam | chaḷabhiññā chaḷ aham chaḷāsīti
 chaḷ amsā chaḷ āyatanam | vā tv eva | chaabhiññā || lopo
 adassanīm ṭhānīm yam āmaddiya dissati ādeso nāma so yātu

asantuppatti āgamo || *sarasandhi* || kaññā iva kaññā iccādi
 sarasandhinisedho vuccati | pasaṅgapubbako hi paṭisedho |
 pubbaparasarānaṃ lope sampatte | saro veti ca vattate | *na
 dve vā* || pubbaparasarā dve pi vā kvaci na lupyante | kaññā
 iva kaññeva kaññā va | Sāriputta idhekacco ehi Sīvaka utṭhehi
 āyasmā Ānando gāthā abhāsi devā ābhassarā yathā tevijjā
 idhippattā ca bhagavā utṭhāyāsanā bhagavā etad avoca
 abhivādetvā ekamantaṃ atṭhāsi gantvā olokento bhūtavādī
 atthavādī yaṃ itthiṃ araham assa sāmavati āha pāpakāri
 ubhayattha tappati nadī ottharati ye te bhikkhu appicchā
 āmantesi bhikkhū ujjhāyimsu bhikkhū evaṃ āhaṃsu imas-
 mim gāme ārakkhakā sabbe ime katame ekādasa gambhīre
 odakantiko appamādo amatapadaṃ saṅgho āgacchatu ko imaṃ
 paṭhaviṃ vijessati āloko udapādi eko ekāya cattāro oghā are
 aham pi sace imassa kāyassa no abhikkamo aho acchariyo
 attho anto ca atha kho āyasmā atho utṭhavacittakā tato
 āmantayi satthā ti evamādayo idha kālavyavadhānena si-
 jhanti | kvaciti kiṃ āgatattha āgatambhā katamassacāro appas-
 sutāyaṃ puriso camarīva sabbeva sveva eseva nayo parisud-
 dhetthāyasmanto nettha kutettha labbhā sakhesabbrāhmaṇā
 tathūpamaṃ yathā vā jivhāyatanam avijjogho itthindriyam
 abhibhāyatanam bhayatupatṭhānaṃ saddhidha vittam puri-
 sassa seṭṭham || *sara sandhinisedho* ||

76.

36 leaves, signed with the Sinhalese letters ka—gi; 9–8
 lines; Sinhalese writing.

Padasādhana, grammatical work of *Piyadassi*, belonging to
 the school of *Moggalāyana*. The work begins:

buddhambujaṃ namassitvā saddhammamadhubhājanam
 guṇāmodapadaṃ saṅghamadhubbatanisevitam |
Moggalāyanācariyavaram ca yena dhīmatā
 kataṃ lahum asanditṭham anūnaṃ *Saddalakkhaṇam* |
 ārabhissam samāsenā bālattham *Padasādhanam*
Moggalāyanasaddattharatanākarapaddhatim |
 saññāpariggaheneva lakkhaṇesu sarādayo
 nāyantīti tam evādo dassayissam vibhāgato |

The concluding stanzas run thus (compare d'Alwis, Introd. xiii) :

paratthāya mayā laddham (mayā 'raddham?) katvā (ka-
tvāna?) Padasādhanaṃ
puññaena tena loka 'yaṃ sādhetu padaṃ accutaṃ |
saddhāsayena parisuddhaguṇoditena sarena sārāyati-
saṅghanisevitena
ramme 'nurāddhanagare vasatambujena vidvālinam nija-
visuddhakulaṇḍajena |
mānenta tathāgataṃ paṭipadāyogehi saddhāluyā
niccābaddhataponalehi nikhilappāpārisantāpitā
saddhammavhayasihatelaṭṭhiyā cāmīkaratthālinā
nānāvādikudīṭṭhibhedapaṭunā vāṇīvadhūsamīnā |
sattānaṃ karuṇāvataṃ guṇavatā pāramparan dhīmatā
therena 'tumaṇḍapañjaragato yo saddasatthādisu
Moggallāyanavissuten ' iha suvacchāpo vinīto yathā
so 'kāsi *Ppiyadassi* nāma yati 'daṃ byattaṃ sukhappattiyā |
vutto ca vuttam upabhoginiyā sakāya pīnappayodharava-
nāpagasevikāya
rambhāvibhāravadhuyā tilakātulena santena Kappinasa-
mavhayamātulena |
Devirājavihāramhi ramme nivasatā satā
padassedam *Piyadassittherena* vihitam hitam |

The disposition of the work is contained in the following dates : saññāvidhāna (ends f. ka')—sandhi vuccate (f. ka')—atha nāmāni vuccante (f. ki')—atha saṅkhyāsaddā vuccante (f. kaḥ')—athāsāṅkhyam uccate (taṃ duvidham pādi-cādibhedena) (f. khā)—vuttāni syādyantāni, athekattam uccate (f. khā)—atha itthiyappaccayantā niddisīyante (f. khu)—atha nādayo (nādayo!) vuccante (f. khu')—atha tabbādayo vuccante (f. khe)—idāni tyādayo vuccante (f. khau').

I give now as a specimen of the Padasādhana the chapter treating of the sandhi of vowels (f. ka'-ki') :

sandhi vuccate | purisaūttamo paññāindriyaṃ satiārakkho
bhogīṇdo cakkhuāyatanam abhībhūāyatanam dhanam me
atthi kuto etthā tīdha | saro lopo sare | sare saro lopaniyo
hoti | sare topasilesikādhārasattamī tato vaṇṇakālavayavadhāne

kāriyaṃ na hoti | tvam asi katamā cānanda aniccasaññā ti |
 aññatthā pi samhitāyaṃ (this seems to be corrected into sam-
 hatāyaṃ) opasilesikādhāre yeva sattamī | vidhīti vattamāne |
 sattamiyaṃ pubbassa | sattamīniddeṣe pubbasseva vidhīti
 pubbasaralopo | purisuttamo paññindriyaṃ satārakkho bho-
 gindo cakkhāyatanam abhibhāyatanam dhanam matthi ku-
 tettha | pubbassa kāriyavidhānā sattamīniditthassa paratā-
 vagamyate ti pare tu parivacanam pi ghaṭato | so ahaṃ
 cattāro ime yato udakaṃ pāto evā nīdha (sic) | saro lopo
 sare ti vattate | *paro kvaci* | saramhā paro saro kvaci lopaniyo
 hoti | sohaṃ cattārome yatodakaṃ pātova | kvacīti kiṃ pañ-
 ñindriyaṃ | assādhikāro sabbasandhisu | tassa idaṃ tassa
 idaṃ vātañṛitaṃ sītavātañṛitaṃ sītāudakaṃ sītāudakaṃ vāma-
 ūru vāmaūru itidha | pubbasaralopo | saro veti ca vattate |
yuvanṇānam e o luttā | luttā sarā paresaṃ ivanṇuvanṇānam
 e o honti vā yathākkamaṃ | vaṇṇaparena savaṇṇo pi | vaṇ-
 ṇasaddo paro yasmā tena savaṇṇo pi gayhati sayaceti (sic)
 iñnam pi e o | tassedam tassidaṃ vāteritaṃ vātīritaṃ sītoda-
 kaṃ | byañjane dīgharassā ti dīghe | sītūdakaṃ | vāmoru
 vāmūrū | lutteti kiṃ | dasa ime | atīta(ati!)ppasaṅgabādhā-
 kassa kvaci saddassānuvattanato na vikappavidhi niyatā | tena
 upeno (sic) ti evamādisu vikappo nārakikādisu (sic) vidhi ca
 na hoti | viakāsi viakāsi suāgataṃ suāgataṃ tīdha | yuvanṇā-
 nam veti ca vattate | *yavā sare* | sare pare ivanṇuvanṇānam
 yakāravakārā honti vā yathākkamaṃ | akārassa dīghe | vyā-
 kāsi | ca(va!)nataragā cāgamā ti (see Kacc. 1, 4, 6) yāgame |
 viyākāsi | svāgataṃ sāgataṃ | kvaci tv eva yānīdha | te ajja
 te ajja so ayaṃ so ayaṃ itidha | yavāsare veti ca vattate |
eonaṃ | eonaṃ yakāravakārā honti vā sare pare yathākka-
 maṃ | tyajja tejja | byañjane dīgharassā ti dīghe | svāyaṃ
 soyaṃ | kvaci tv ava (sic) dhanam matthi | goelakaṃ itidha |
 sare ti vattate | *gossāvaṇ* | sare pare gossa avaṇ ādeso hoti | sa
 ca | tanubandhānekavaṇṇā sabbassā ti sabbassa ppassaṅge |
 antasseti vattamāne | nanubandho | nākāronubandho yassa
 so nekavaṇṇo pi antassa hotīti nākārasseva (read, okārasseva)
 hoti | samketo navayavonubandho ti vacanā nākārassāppa-
 yogo | payojanam nanubandho ti samketo | gavelakaṃ | iti
 eva iti evā tīdha | *vītisseva vā* | evasadde pare itissa vo hoti

vā | sa ca | chaṭṭhiyantassa | chaṭṭhinidditṭhassa yaṃ kārīyaṃ
 tadantassa viññeyyaṃ ti ikārassādeso | ṭhānīnamaddīya dissati
 (?) uccāriyatīti ādeso | itv eva | aññatra yādeso | tavaggava-
 ranānaṃ ye va (ca!) vaggabayaṇā ti tassa co vaggalasehi
 te ti yassa ca cakāro | icceva | duvaṅgikaṃ ciitvā ajjaagge pātu
 ahesuṃ pā eva idha ijjaṭi (*sic*) pariyaṇṭaṃ atthamītidha (atta-
 attham itidha!) | mayadā sare ti vattate | vanataragā cāgamā |
 ete mayadā cāgamā honti vā sare kvaci | āgaminō aniyame
 pi | saro evāgamī hoti vanādinan tu nāpakā aññathā ti padā-
 dinam yukvidhānam anattakam | duvaṅgikaṃ cinitvā ajja-
 tagge pātur ahesuṃ | byañjane dīgharassā ti rasse | pageva
 idham ijjaṭi pariyaṇṭaṃ attadattham | vā tv eva atthattam
 (*sic*) | chaabhiññā chaabhiññā tīdha | vā sare āgamo ti ca
 vattate | chālo | chasaddā parassa sarassa ṭakāro āgamo ti vā |
 chalabhiññā chaabhiññā | *sarasandhi* | kaññā iva kaññā iva
 kaññā ivā tīdha | pubbaparasarānaṃ lope sampatte | saro lopo
 ti ca vattate | *na dve rā* | pubbaparasarā dve pi vā kvaci na
 lupyante | kaññā iva kaññeva kaññā va || *sarasandhinisedho* |

77.

19 leaves signed with the Burmese letters ka—khe; 8
 lines; Burmese writing. Sakk. 1146. See Catalogue of the
 Burmese MSS., No. 3490, 1.

Cūlanirutti, Pāli grammar based on Kaccāyana's system.
 The work begins:

namo, *etc.* |

vatthuttayaṃ namassitvā *Kaccāyanaṃ* ca pubbake
 niruttimhi pavakkhāmi vacanaṃ me nibodhaya |

sarā sare lopam | ekavacanaggahanaṇa sabbaggahanana-
 yayojanattham (*sic*) kātabbam | byañjanasampiṇḍanattham
 sarāsare lopam | sarā asare lopam |

78.

50 leaves, signed with the Burmese letters taṃ—nāḥ;
 9 lines; Burmese writing. Sakk. 1146=A.D. 1785.

The *Sāramañjūsā*, commentary on the *Saddasāratthajālīni*.

Begins after an invocation of the ratanattaya (yo buddhasûro amitandhakâraṃ hantvâna, etc.) :

nânâgandhesu sârattham gahetvâ 'bhimatam nayam
vaṇṇayissam samâsena *Saddasâratthajâlinim*.

vividhanayasamannâgatam vicittâcariyasamayasamohitam
paramavicittagambhiraññaoggalhasamattham pakaraṇam
idam ârabhanto yam âcariyo tâva ratanattayapaṇâmaṃ
karonto âha namassitvânâ tiâdi, etc.

79.

13 leaves, signed with the Burmese letters lâḥ—vâḥ; 10 lines; Burmese writing. Sakkaraj 1158=A.D. 1797.

The 24th pariccheda (âkhyâtakappa) of the grammar *Saddanidhi* or rather *Saddanîti* (see d'Alwis Kacc. p. 115), which is said to be ascribed by the Burmese to Aggavaṃsa of Pagan (A.D. 1160).

Begins : namo, etc. |

ito 'param pavakkhâmi saddhamme buddhasâsite
kosallatthâya sotûnaṃ kappam âkhyâtasavhayaṃ |
tattha kiriyaṃ akkhâti ti âkhyâtaṃ kiriyâpadaṃ.

80.

19 leaves, signed with the Burmese letters ka—khe; 9 lines; Burmese writing; Sak. 1146=A.D. 1785.

Ṭikâ on the *Vâcakopadesa*, very incorrect MS. The introductory stanzas run thus :

namo etc.

tilokindamukhampo jagambherâjâbhirâjini
rammatam me manovâṇi navaṅgasetavaṇṇini |
puppâcariyasabhânaṃ nayam nissâya sâdhakaṃ
viracissâmi Vâcakam-upadesakavaṇṇanaṃ |

The *Vâcakopadesa*, written in Burma, treats on the grammatical categories from a logical point of view; as the *ṭikâ*, however, never gives a coherent explanation of its contents, but only comments on single words, it is scarcely possible to form an accurate idea of the work itself. The commen-

tary on the conclusion of the *Vācākopadesa* (f. khu, etc.) furnishes some dates about its author. The work is said to have been composed in Sakkar. 967 (=A.D. 1606); then the commentary goes on (f. khû): *Turaṅgapappato Paṃyanagarato nātiddûre naccāsanne dvikosamatthe ðhāne nānāuppalamsañchannāya sasilāvāpiyā samipe papputakuṭacetiyavihāralenādihi virājito Turaṅganāmako eko pappato atthi. tasmiṃ—Turaṅgapappatavāsinaṃ—vasālamkārabhūtena—Mahāvijitāvitināmakena ayaṃ Vācākamupadesako nāma gandho kato ti yojanā.*

The commentator then gives his own name, which is identical with that of the author: *iti Cae kein ti khyāta-parassa pacchimadvārasamime mahātherānām āvāsena Mahiyaṅgaṇo nāma thūpo atthi. tassa uttaradisābhāge pākārasamipe Avavhanagarindassa 'maccena rājāṇāya kārite kuṭākāravirājite tibhumikāvāso vāsantena Mahāvijitāvi itināmakena mahātherena katāyaṃ Vācākopadesakattavaṇṇanā.*

81.

10 leaves, signed with the Sinhalese letters ka—kḷi; 9 lines; Sinhalese writing.

Namavaranaṅgilla, grammatical work on declension. See Westergaard, Catal. p. 28.

82.

37 leaves, signed with the Sinhalese letters ka—gi, which is written by mistake instead of gī; kṛi is put twice. 8–10 lines; Sinhalese writing.

The *Abhidhānappadīpikā*.

83 (Turnour).

Another copy of the same work, preceded by the *Bālāvātāra* (No. 71), followed by a Pāli-Sinhalese vocabulary (No. 90). 29 leaves, signed with the Sinhalese letters ka—khu; one leaf has got the two marks khī and khu. 9 lines. Sinhalese writing.

84.

166 leaves, signed with the Sinhalese letters ka—tū. 7-10 lines. Sinhalese writing.

Abhidhānappadīpikā-sanyāsa (text with Sinhalese translation and explanations).

85.

Burmese MS., see the Burmese Catal., No. 3430.

The *Abhidhānappadīpikā* with Burmese Nissaya. I give the introductory śloka as they are written in the MS., marking by B. the various readings of the same text as repeated in sections in the Burmese version.

rājarājaṃ mahāpuñ(ñ)āṃ dhammadhammaṃ mahādhu-
naṃ

saṅghasaṅghaṃ name cāraṃ namitvā cādaraṃ (ādaraṃ
B.) tayaṃ |

yo ratthindaṇḍagindho (°gindo B.) jagindajagumānadho
puñ(ñ)ā (puñā B.) bhūpādhipuñ(ñ)o ca cakkārahasulak-
khaṇo |

asambhinno ca vamsena putto Goribhasāmino

susuto ca Mahādhammarājādhipatināminā |

samputto caturāṅgehi dasarājavatāṃ caro

hitattayaṃ bahusuto dhāreti buddhapetakaṃ |

so pasanto (passanto B.) bhūpālo va vajirūpamacakkhunā

nissayesu purāṇesu 'bhidhānassa unādhikaṃ |

cakkamūlaṃ (°malaṃ B.) idaṃ satthaṃ kārethacariye
mama

vadeti mahāmattassa mahāsatvivarājino |

uyyojito bhūpālassa sāsanassa jutattino (jutaththino B.)

vācāya senāpatino (°nā B.) teneva cittabuddhinā |

satamandiravārīte rājaseyye vasantohaṃ

kiñci taṃ apanetvāna (°tvā B.) likkhissaṃ navanissayaṃ |

Conclusion :

Jambūdīpatale ra(t)thaṃ sabbara(t)thāna (°naṃ B.) ke-
tajaṃ (ketujaṃ B.)

Tambādīpaṃ Mramma(t)thānaṃ mahāra(t)thehi vāritaṃ |

ratanâpuram yaṃ tattha pâsâdâlâram âlayam
 râja(t)ṭhânam manoramam nadinagavanappullam |
 Mahâdhammarâjâdhipatîti bhûpati tatta yo
 medhâvi dakkho paṇito vicitto cittapañ(ñ)avâ |
 susippo dhatavacano tikkhatejo ripujjayî
 kesaro va atisûro susurûpo vayena vâ |
 yena râjathânî seyyathûpakûpavanehi ca
 atije(t)ṭhamandirehi nâgassehi (nâgassehi B.) ca sobhitâ |
 kârîte teneva seyye nânâbhavanabhûsite
 Kittijayaṭhapakhyamhi satamandiravârîte |
 saddhamma(t)ṭhitikâmena vasatâ santavuttinâ
 dvikkhattum laddhalañcena mahâtherena dhîmatâ |
 tassedisannuggahañ cāsâdhâraṇam u(y)yojitam
 patvâna racito peso (yeso B.) Abhidhânassa nissayo |
 niṭṭhito so sakkarâje sahasse '(t)ṭhasatâdhike
 je(t)ṭhamâse junhapakkhe sattamiyam gaguddine |

86.

5 leaves, signed with the Sinhalese letters ka—ku ; 8 lines ; Sinhalese writing.

Dhâtupâṭha. Begins: namo *etc.* bhû sattâyam. ku sadde. aṅka lakkhaṇe. saṅka saṅkâyam. See Westergaard's Catal. p. 59.

87.

6 leaves, signed with the Sinhalese letters ka—kû ; 9 lines ; Sinhalese writing.

Dhâtumañjûsâ. Begins: namo *etc.*

niruttinikarâpârâpârâvârantaṅgam munim
 vanditvâ dhâtumañjûsam brûmî pâvacanañjasam.

Subscription: *Kaccâyaṇadhâtumañjûsâ samattâ.*

88.

22 leaves, signed with the Sinhalese letters ka—khû ; 8-9 lines ; Sinhalese writing.

Vuttodaya, prosodical and metrical work, by *Saṅgharakkhi-tatthera*, followed by a Sinhalese translation and explanation.

89.

21 leaves, signed with the Burmese letters ka—kho; 9 lines; Burmese writing. Sakk. 1146=A.D. 1785.

Ṭikā called *Vacanattajotikā* on the *Vuttodaya*, by the Thera *Samantapāsādikā*. See Minayeff, in the *Mélanges Asiatiques*, vi. 196. The MS is very incorrect. Begins: namo etc. |

natvā buddhādiccaṃ pubbaṃ veneyyuppalabodhakam
vaṇṇayissaṃ samasena Vuttodayaṃ padakkamaṃ |
porāṇehi katā ṭikā na sâ sabbatthabodhakam
vacanatthañ ca ekattham adhippāyañ ca bhāsato |

90 (Turnour).

74 leaves, signed with the Sinhalese letters ka—ñḷi; 8-10 lines; Sinhalese writing. Third part of No. 71.

List of words, Pāli and Sinhalese, called on the covering plate *Akārādi*. Begins: namo buddhāyāyi | akko sūryyāyi | akko varagāsāyi | amko enamberiyāyi.

III.—HISTORICAL AND MISCELLANEOUS WORKS.

91.

118 leaves, signed with the Sinhalese letters ka—ju (there is a repetition of the leaf ju signed with the same letter); 10 lines; Sinhalese writing.

The *Mahāvamsa*. This copy ends, like the Copenhagen MS. (Westerg. Catal. p. 54), in the 90th chapter, but it contains a few verses more. The last verse is :

tattha Uppalavannassa devarājassa bhāsuraṃ,
rūpaṃ patitṭhapetvāna mahāpūjaṃ pavattayī.

92 (Turnour Collection).

85 leaves, signed with the Sinhalese letters ka—cu; each page is divided into three columns; 7 lines; Sinhalese writing.

The same work. The MS. ends in the 42nd chapter; the last verse is :

Mahāmahindatheramhi taṃ ṭhānaṃ samupāgate
teracchā eva netū ti katikañ ceva kārayī.

93 (Turnour Collection).

Two volumes. The first contains 100 leaves, the first 98 being signed ka—chā; the pages are marked with the European numbers 1-195; 9 lines. The last two leaves (ka—kā) contain an index of the chapters. The second volume contains 100 leaves signed chi—dū; the pages are marked with the numbers 196-394; 8-9 lines.

The same work. The first volume ends short after the beginning of chapter 58.—Turnour's edition of the *Mahāvamsa* (Ceylon, 1837) is doubtless based on this MS.

For enabling the reader to form an idea of the critical condition of the text, I select one specimen from the original Mahāvamsa, and another from its continuation, giving the text according to No. 91, and subjoining the readings of No. 92 and No. 93.

From Chapter XXXII. Turnour, p. 193.

anitthite chattakamme sudhākamme ca cetiye
 maraṇantikarogena rājā āsi gilānako |
 Tissaṃ pakkosayitvā so kaniṭṭhaṃ Dighavāpito
 thūpe anitthāpehīti abravī |
 bhātuno dubbalattā so tunnavāyehi kāriya
 kaṇcukam suddhavattehi tena chādiya cetiyam |
 cittakārehi kāresi vedikam tattha sādhuṇam
 pantipunnaghaṭṭānaṃ ca pañcaṅgulakapantikam |
 chattakārehi kāresi chaṭṭam veḷumayam tathā
 kharapattamaye candasuriyam muddhavediyam | 5
 lākhākumkumakeh' etaṃ cittayitvā sucittikam
 raṃṇo nivedayī thūpe kattabbam niṭṭhitam iti |
 sivikāya nipajjitvā idhāgantvā mahīpati
 padakkhiṇam karitvāna sivikā ceva cetiyam |
 vanditvā dakkhiṇadvāre sayane bhumisanthate
 sayitvā dakkhiṇapassena so Mahāthūpam uttamam |
 sayitvā vāmapassena Lohapāsādam uttamam
 passanto sumano āsi bhikkhusamghapurakkhato |
 gilānapucchanatthāya āgatehi tato tato
 channavutī koṭīyo bhikkhu tasmim āsu samāgame 10
 gaṇasajjhāyam akarum vaggabandhena bhikkhavo
 Theraputtābhayam theram tatthādisvā mahīpati |
 atthavisa mahāyuddham yujjhanto aparājaya
 yo so na paccudāvatto mahāyodho vasi mama |
 maccuyuddhamhi sampatto disvā maṃṇa parājayam
 idāni so man topeti thero Therasutābhayo |
 iti cintiya so thero jānitvā tassa cintitam
 Karindanadiyā sise vasam Pañjalipabbate |
 pañcakhīṇāsavasatam parivārena iddhiyā
 nabhasāgamma rājānam atthāsi parivāriyam |

Readings of No. 92: 1 maraṇantikarogena—2 thūpe anitthi-

taṃ kammaṃ niṭṭhāpehīti abrūvī—3 °vatthehi—4 pañcaṅgu-
likap°—7 mahīpatī. padakkhinam. sivikāyeva—8 bhūmis°—
9 āsī—10 bhikkhū. āsum—12 aparājayam—13 sampatte.
maññe. maṃ nopeti—14 cintesi. sīse—15 parivāretvāna.
parivāriya.

No. 93: 1 mār°—2 thūpe anīṭṭhitam kammaṃ niṭṭhāpehīti
abravi—3 °vatthehi—4 pantip°. paṅguṇcalakap°, *corr.*:
pañcaṅgulakap.—6 lākhākumkuttakeh', *corr.*: °makeh'—
7 sivikāyayeva, *corr.*: °kāyeva—8 bhūmis°—9 pasanto, *corr.*:
passanto—10 bhikkhū. āsum—12 aparājayam—13 sampatte.
maññe man nopeti. therāsutābhayo—14 cintayi. sīse.—15
parivāriyam, *corr.*: °riya.

From Chapter XXXVII. Turnour, p. 250.

(Story of Buddhaghosa.)

bodhimaṇḍasamīpamamhi jāto brāhmaṇamānava
vijjāsippakalāvedī tisu vedesu pārāgo |
sammāvīmaññātasamayo sabbavāḍavisārado
vāḍatthī sabbadīpamhi āhiṇḍanto pavāḍino |
vihāram ekam āgamma rattim pāt' amjalimatam
parivatteti sampuṇṇapadam suparimaṇḍalam |
tattheke Revato nāma mahāthero vijāniya
mahāpaṇṇo ayam satto dametum vaṭṭatīti so |
ko nu bhadrabharāvena viravanto ti abravi
gadrabhānam rave attham kiṃ jānāsīti āha tam | 5
abam jāne ti vutto so otāresi sakam matam
vuttam vuttam viyākāsi virodham pi ca dassayī |
tena hi tvaṃ sakam vādam otārehi ca codito
pālimahābhiddhammassa attham assa na so 'dhigā |
āha kassetim manto ti buddhamanto ti so 'bravi
dehi me tan ti vuttehi gaṇha pabbajja tam iti |
mantatthī pabbajitvā so uggaṇhi Piṭakattayam
ekāyano ayam maggo iti pacchā tam aggahi |
buddhassa viya gambhīraghosattānam viyākarum
Buddhaghoso ti ghoso hi buddho viya mahītale | 10
tattha Nānodayam nāma katvā pakaraṇa tadā
Dhammasaṅgaṇiyo 'kāsi kaṇḍam so Atthasālinam |
Parittatṭhakathaṃ ceva kātum ārabhi buddhimā

tam disvā Revato thero idam vacanam abravī |
 pālimattam idhānūtam natthi aṭṭhakathā idha
 tathācariyavādā ca bhinnarūpā na vijjare |
 Sihalaṇḍakathā suddhā Mahindena matimatā
 saṅgītittayam āruḷhaṃ sammāsambuddhadesitam |
 Sāriputtādigītaṃ ca kathāmaggaṃ samekkhiya
 kathā Sihalaḥhāsāya Sihalesu pavattati | 15
 tam tattha gantvā sutvā tvaṃ Māgadhaṇam nirattiyā
 parivatthehi sā hoti sabbalokaḥhitāvahā |
 evaṃ vutto pasanno so nikkhamitvā tato imaṃ
 dīpaṃ āgā imasseva raṃṇo kāle mahāmati |
 Mahāvihāraṃ sampatto vihāraṃ sabbasādhūnaṃ
 mahāpadhānaṃ gharaṃ gantvā saṃghapālassa santikā |
 Sihalaṭṭhakathaṃ sutvā theravādaṃ ca sabbaso
 dhammassāmissa eso va adhippāyo ti nicchiyam |
 tattha saṃgha samānetvā kātum aṭṭhakathaṃ mama
 potthake detha sabbe ti āha vīmaṃsitum satam | 20
 saṃgho gāthādvayaṃ tassa dāsi sāvattiyam tava
 ettha dasshehi tam disvā sabbe demā ti potthake |
 piṭakattayam ettheva saddhim aṭṭhakathāya so
 Visuddhimaggam nānākā saṅgahetvā samāsato |
 tato saṃgham samūhetvā sambuddhamatakovidaṃ
 mahābodhisamīpamhi so tam vācetur ārabhi |
 devatā tassa nepuṇṇam pakāsetum mahājane
 chādesum potthakaṃ so pi dvattikkhattum pi tam akā |
 vācetur tatiye vāre potthake samudāhaṭe
 potthakadvayaṃ aṃṇam pi saṇṭhapesum tahiṃ marū 25
 vācayimsu tadā bhikkhū potthakattayam ekato
 ganthato atthato vāpi pubbāparavasena vā |
 theravādehi pālīhi padehi vyañjanehi ca
 aṃṇatattam (*corr.* °thattam) ahū neva potthakesu pi
 tisu pi |
 atha ugghosayī saṃgho tuṭṭhahaṭṭho visesato
 nissamsayam sa Metteyyo iti vatvā punappunam |
 saddhim aṭṭhakathāyā 'dā potthake Piṭakattaye
 Ganthākare vasanto so vihāre dūrasamkare |
 parivattesi sabbā pi Sihalaṭṭhakathā tadā
 sabbesaṃ muḷaḥhāsāya Māgadhaṇa niruttiyā | 30

sattānaṃ sabbabhāsānaṃ sâ ahosi hitāvahâ
 theriyâcariyâ sabbe pâliṃ viya tam aggahum |
 attakattabbakiccesu gatesu pariniṭṭhitim
 vanditum so mahâbodhiṃ Jambudîpam upâgamî |
 bhutvâ vâvisavassâni Mahânâmo mahâmahim
 katvâ puṇṇâni citrâni yathâkammam upâgamî |

sabbe pete dharanîpathayo (*corr.* °tayo) maccum accetum
 ante no sakkhimsu pacitasubalâ sâdhusampannabhogâ evaṃ
 sabbe nidhanavasagâ honti sattâ ti niccam râgam sammâ
 vinayatu dhane jîvite câpi dhimâ ||

Readings of No. 92: 1 °mānayo. tîsu—2 vâdatthi jambudi-
 pamhi—3 parivattesi—5 gadrabhar°. abruvi—6 vutte. osâresi
 —7 tam, *corr.* tvam. pâli°—8 kasseso. brûvî—10 so sobhi—
 11 pakaraṇam. °niyâ. °sâlinim—12 abrûvî—13 pâlim°—
 14 sîhalatṭh°—15 katâ—17 °matî—18 vibhâre sabbasâdhu-
 nam. °padhânagharam—19 nicchiya—20 saṃghassamānetvâ.
 satim—21 gâthadvayam. sâmatthiyam—26 bhikkhu—27 pâ-
 lihi. aññatattam—28 pi—30 mûlabh°—31 pâlim—32 atha
 katt°. paripariniṭṭhitam—33 dvâv°. mahâmaham. puṇṇâni—
 34 °nipatayo. sadhane.

No. 93: 1 brâhmanam°. tîsu—2 jambud°. asinḍanto, *corr.*
 ah°.—3 sampunnap°—5 gadr°. jânâtitti, *corr.* °siti—6 jâne,
corr. jânâmi. Afterwards the reading of the first hand has
 been restored. osâresi—6 vuttam, *corr.* vuttam vuttam.
 virodham, *corr.* virodham—7 pâlim°—8 kassetam, *corr.*
 kasseso. brûvî. ganba. pabbajjam tam, *corr.* °jja tam—10
 ghose hi, *corr.* ghoso hi—11 pakaraṇam °niyâ. °sâlinim—
 12 abruvi—13 pâlim°. âcariyâv° *corr.* °yav°—14 sîhalatṭh°.
 ârûlham—15 °digîtañ ca. katâ sîhalabh°—17 mahâmatî—
 18 °sâdhunam. °padhânagharam. santikam, *corr.* °kâ.—19
 therâvâdañ ca. nicchiyam, *corr.* °ya—20 saṃghassamānetvâ.
 satam, *corr.* satim—21 gâthadvayam. sâmatthiyam—22
 °maggam, *corr.* maggam—23 ârahi, *corr.* °bhi—25 saṃ-
 thâpesum—26 bhikkhu—27 pâlihi. aññatattababhû, *corr.*
 °mahû. pi—31 pâlim—32 atha k°. pariniṭṭhitim, *corr.* °tam
 —33 dvâv°. mahâmaham—34 dharanîpathayo, *corr.* °tayo.
 °sampanna°. dhane, *corr.* sadhane.

94 (Turnour Collection).

236 leaves, signed with the Sinhalese letters ka—ṇai; 7 lines; Sinhalese writing.

Commentary on the Mahāvamsa (see Turnour's Introduction, p. ii). The conclusion and subscription runs thus:

Yā ettāvata Mahāvamsatthānusārakusalena Dīghasandase-nāpatinā kārāpita-Mahāparivenavāsina Mahānāmo ti garūhi gahitanāmadheyyena therena pubbasīhalabbhāsītāya Sīhaḷ-atthakathāya bhāsantaram eva vajjiya atthasāram eva gahetvā tantinayānurūpena katassa imassa Saddapadānuvamsassa atthavayānanā mayā tam eva sannissitena āradhā pades-sissariyadubbutthibhayarogabhayādīvididhaantarāyayuttakāle pi anantarāyena niṭṭhānam upagatā sā buddhabuddhasāva-kapaccekabuddhādīnam porāṇānam kiccaṃ pubbavamsattha-ppakāsanato ayaṃ Vamsatthappakāsinī nāma ti dhāretabbā
| |

Padyapadānuvamsavayānanā vamsatthappakāsaṇi niṭṭhitā.

sukho buddhānam uppādo sukhā saddhammadesanā
sukhā saṅghassa sāmaggi samaggānam tapo sukho |
siddhir astu | subham astu |

Sambuddhapaṇiḍḍhānā dvisahassasatattike

vasse asītisampatte māsamhi sāvane paṇa |

kālapakkhe tu tatiye divase potthakaṃ ayaṃ

katvāna lekhaṇaṃ Atthadassinā niṭṭhitaṃ kataṃ |

The conclusion sufficiently shows that Turnour was mistaken in stating that this commentary was composed by the author of the Mahāvamsa himself. He was misled probably by the explanation of the first line of the work, where the paraphrase as well as the text speaks in the first person. Excepting such cases, the commentator uses, when speaking of the author, the third person, calling him the ācariya; for instance, in the note inaccurately translated in Turnour's Introduction, p. xxxii, of which I give here the full text:

fol. kha': evaṃ ācariyo paṭhamāya gāthāya ratanattayassa katābhīmānena vibatantarāyo Mahāvamsaṃ pavakkhāmīti paṭiññāṃ katvā idāni yeva *Porāṇasīhalatthakathāmahāvamsa* vijjamāne pi kasmā ācariyo imaṃ *Padyapadānuvamsaṃ* akāsi

ti vadeyya tesam tam samkhepam vacanam apacchinditvā Padyapadānuvaṃsassa karaṇe payojanam ca ettha Porāṇa-kaatṭhakathāmahāvamsamhi atisamkhepādayo pi siyā parikkappitā dosā nāma atthi te tato parivajjetvā kathetukāmassa imassa Padyapadānuvaṃsassa attanā karaṇavidhiñ ca dassento dutiyagāthām āha.

It may be observed further that the commentator not only gives different explanations of many passages, himself doubting which is to be preferred, but also various readings; for instance, p. 13, 6, ed. Turn., after having commented on dhurandhare, he adds: dhurandharā ti katthaci likhitan ti.

Finally, if there could remain any doubt, it would be removed by the comments which the Tīkā gives on Mahāv. p. 21, 5 (fol. ghau):

Dhammarucikā ti ime Abhayagirivāsino bhikkhu, Sāgalikā nāma Mahāsenarañño Jetavanavāsino bhikkhū ti daṭṭhabbā | tesam Abhayagirivāsino Lamkāḍipamhi sāsanaṃsa patitṭhānā sātṭarasavassamattādhikesu dvisu vassasatesu atikkantesu Vattagāmanirañño kāle bhagavato āhaccabhāsita-Vinayapitakato bandhakaparivāram (read: Khandhakaparivāram) atthantarapāṭhantarakaraṇavasena bhedaṃ katvā theravādato nikkhamma Dhammarucikavādā nāma hutvā tena Vattagāmaninā Abhayagirivihāramhi kārapite tattha vasimsu | tato Jetavanavāsino pi ekacattālīsavassamattādhikesu tisu vassasatesu atikkantesu Jetavanavihārapatitṭhānā pubbe eva Dhammarucikavādato nikkhamma Dakkhiṇavihāramhi vasitvā te pi bhagavato āhaccabhāsita-Vinayapitakato Ubhatovibhaṅgam gahetvā atthantarapāṭhantarakaraṇavasena tam bhedaṃ katvā Sāgalikavādā nāma hutvā Mahāsenarañño Jetavanamhi vihāre kārite vepullam gantvā tattha vasimsu | tena vuttam Dhammarucikā Sāgalikā Lamkāḍipamhi bhinnakā ti | tato pana atirekapaññāsamattādhikesu tisu vassasatesu atikkantesu Bhāgineyyadāthāpatissa rañño kāle Jetavanavihāramhi Kurundacullakaparivenavāsi Dāthāvedhakanāmako ca bhikkhu tatthe[va] Kolambahārakaparivenavāsi Daṭṭhāvedhanāmako bhikkhu cā ti iti ime dve asappurisacittakā attukamṣakaparavaṃsakā ussāpitanikāyantaraladdhikā vihataparalokabhayaḍassāvitā vihatadhammasuttikā ca Dhammaruci-

kavádato Ubhatovibhaṅge Sāgalikavádato Khandhakapari-vāraṇ ca gahetvā Mahāvihāravāsino paṭiyekkā jātā ti idaṃ abhūtatthaparidīpakavacanāṇ ca aññavādanārapaṭisaṃyut-tavacanāṇ ca attānaṃ pāṭhabbākyānantarāgataṃ katvā likhitvā ṭhapesuṃ.

The commentary, generally, concisely follows the single words of the text; sometimes it inserts historical excursions, some of which Turnour has translated in his Introduction to the Mahāvamsa. The interest which these passages deserve will justify me, I hope, in repeating here the Pāli text of two of the excursions given in English by Turnour.

f. ghṛī—ghṛī (Turnour, p. xxxvii): ayaṃ pana Susunāgo nāma amacco kassa putto kena posito ti | Vesāliyaṃ hi aññatarassa Licchavirañño putto | tassāyaṃ evaṃ ekāya nagarasobhiniyā kucchisimā gahitapaṭisaṃdhiko aññatarena amacca-puttena posito ti *Uttaravihāravāstinaṃ atthakathāyaṃ vuttaṃ* evaṃ sati pi mayāṃ samayavirodhabhāvattā tass' uppattisaṃkhepamattaṃ dassayissāma | kathāṃ | ekasimā he samaye kira Licchavirājāno sannipatitvā na amhākaṃ nagaraṃ ṭhānappattāya nagarasobhinikāya virahitaṃ sobhatīti (comp. Mahāvagga, viii. 1, 2) evaṃ maññitvā aññatarasamānājātikaṃ mātugāmaṃ tasmim ṭhānantare ṭhapesuṃ | tesam aññataro rājā taṃ gahetvā attano gehaṃ ānetvā sattāhaṃ attano gehe yeva vasāpetvā tasmim gahitagabbho vissajjesi | sā attano gehaṃ gantvā paripuṇṇagabbho vijāyanti maṃsapesim vijāyitvā kin ti pucchitvā maṃsapesīti vutte domanassappattā lajjabhayā pi upaddutāya ukkhaliyā pakkhipitvā aññena pidahanena supihitaṃ katvā dhātiyā datvā paccūsakāle yeva saṃkhāratthāne ṭhapāpesi | tasmim tāya ṭhapitamatte yeva taṃ nagarapariggāhiko eko nāgarājā disvā attano bhogehi parikkhipitvā upari mahantaṃ phaṇaṃ katvā dissamāna-rūpeneva ṭhatvā attānaṃ disvā sannipatitesu mabājanesu sū sū ti saddhaṃ katvā antaradhāyi | atha kho taṃ ṭhānaṃ upagatajano taṃ disvā vivaritvā parinātaṃ maṃsapesijaṃ sampanṇalakkhaṇaṃ dhaññavatiputtapaṭilābhaṃ addasa disvāṇ' assa sañjātapemo ahoṣīti | tattheke amaccuputto tasmim sañjātapemo taṃ gharaṃ netvā paṭijagganto nāmagahana-divase amunā sū sū ti katasaddena nāgarañño rakkhittā

Susunāgo ti nāmam akāsi | so tato paṭṭhāya evaṃ tena posiyamāno anukkamena viññubhāvaṃ patvā ācārasampannataro nāgarehi sādhusundarataro 'tīva sammato ahosi | tasmā tassa Nāgadāsakassa rañño kujjhitvā | tehi nāgarehi katābhisekā Susunāgo nāma rājā ti pākataḥ ahosi |

f. ghau'—ghaḥ (Turnour, p. xxxviii) : Kālāsokassa puttā tū (p. 21, 7 Turn.) tiādim āha | . . . Kālāsokassa atraja-puttā dasa bhātukā ahesun ti attho | tesam pana nāmam *Atthakathāya* vuttaṃ | nava Nandā tato āsun ti tato dasa bhātunam antarā samānam eva nāmakā Nandanāma nava rājāno ahesun ti attho | tesam hi jetṭho pana aññātakulassa putto ti ca paccantavāsiko ti ca tesam navannaṃ uppattik-kamañ ca *Uttaravihāraṭṭhakathāyaṃ* vuttaṃ | mayam pi samkhepena tesam uppattimattaṃ samayāvirodhamattā katheyyāma | pubbe kira Kālāsokaputtānaṃ rajje yeva paccantivāsiko eko mahācoro uppajjitvā laddhapakkho raṭṭhaṃ vilumpamāno vicarati | tassa manussā pane gāmaghātakammaṃ karontā yaṃ gāmaṃ vilumpanti bhaṇḍaṃ tasmim gāme manussehi gāhāpetvā Malayam netvā bhaṇḍaṃ gahetvā manusse ca vissajjenti | ath' ekadivasam te corā evaṃ karontā ekaṃ nibbitikaṃ thāmajavasampannaṃ yodhasadisam purisaṃ gahetvā tena saddhim gāhāpetvā Malayam nenti | so tehi niyamāno te kiṃ vo kammaṃ karontā vicarathā ti pucchitvā tehi bho dāsa purisa na mayam aññam pi kasigorakkhādikammaṃ karoma iminā va nīhārena gāmaghātakādini katvā dhanam ca dhaññaṃ ca uppādetvā macchamamsasurāpānādini paṭiyādetvā khādantā sukhena jīvitavuttiṃ karomā ti vutte sādhu vata ayam eva tesam jīvitavutti aham pi teh' eva saddhim evam eva jīvitaṃ kappeyyāmi cintetvā puna āha aham pi tumbhākaṃ santike vasitvā tumbhākaṃ sabhāyo bhavissāmi tumhe mam pi gahetvā vicarathā ti | te sādhu ti taṃ gahetvā attānaṃ santike vasāpesum | atb' ekadivasam te corā gāmaghātākammaṃ karontā ekaṃ āvudbhatthasurapurisehi sampannaṃ paccantagāmaṃ pavisimsu | tesu pavitṭhamattesu gāma-vāsino utthāya te majjhe katvā gāmanim gahetvā asinā paritvā jīvitakbhayaṃ pāpesum | corā pana yena vātena vā palāyitvā Malayam gantvā tattha sannipatitvā tassa mata-bhāvaṃ jānitvā tasmim vinatṭhe amhākaṃ parihānibhāvo

paññāyissati tam hi vinā amhehi ito paṭṭhāya gāmaghātādi-
kammakaraṇaṃ nāma kassa bhāro idha vasitum pi na sakkā
evam no nānābhāvo vinābhāvo paññāyissatīti rodamaṇā nisi-
dīmsu | amu esa puriso te upasaṃkamitvā kasmā rodathā ti
pucchitvā tehi no gāmaghātākammakaraṇakāle pavesanikkha-
maṇāya purecārikasūrapurisassa abhāvakaraṇena rodamaṇā ti
vutte tena bho tumhe mā rodatha so yeva kammaṃ kātum
sakkoti na añño aham eva tam kammaṃ kātum sakkhissāmiti
itho paṭṭhāya mā cintayitthā tiādim āha | te tassa vacanena
assāsajātā sādhu ti tam purisaṃ tasmi gāmanitthāne ṭhape-
sum | so tato paṭṭhāya aham Nando nāma ti attano nāmaṃ
sāvetvā tehi saddhiṃ purimanayeneva raṭṭhaṃ vilumpamaṇo
vicaranto attano sabhātuke nātivagge ca sannipātāpetvā tehi
pi laddhapakkho hutvā vicaranto | ath' ekadivasam sapurisaṃ
sannipātāpetvā aham bho na idam kammaṃ surapurisehi
kātabbam ambhāsīnaṃ nānucchavikaṃ hinapurisānaṃ eva
idam kammaṃ anucchavikaṃ tasmā kim iminā rajjam gan-
hissāma ti | te sādhu ti sampaticchīmsu | so tasmim sampa-
ticchite saparivāro yuddhasajjo ekaṃ paccantanagaraṃ gantvā
rajjam vā detu yuddham vā ti | te tam sutvā sabbe samā-
gamma tadanurūpāya mantanāya mantevā samānacchanda
tena saha mittasatthavaṃ akāmsu | iminā va nayena so
yebbuyyena Jambudīpavāsino manusse hatthagataṃ katvā
tato Pāṭaliputtaṃ gantvā tattha rajjam gabetvā raṭṭhaṃ
anusāsamaṇo na cirasseva kalam akāsi | tato tassa bhātara
paṭipāṭiyā rajjam anussāsiṃsu | te pana sabbe dvāvisati vassāni
rajjam karimsū ti | tena vuttaṃ nava Nandā tato āsum | pe |
rajjam samanussāsiyū ti | pe | tattha kamenevāti vuddha-
paṭipāṭiyā eva | tesam pana kaniṭṭho navamo sayam dhanani-
dahanavittikatāya Dhananando nāma ahosi | so hi paṭiladdhā-
bhiseko va macchariyābbhibhūto dhananidahanakammam eva
me kātum vaṭṭatīti cintevā tato tato asitikoṭṭippanānaṃ dha-
nasañcayam katvā sayam eva tam gāhapetvā Gaṅgātīraṃ
gantvā sākāvaraṇena Mahāgaṅgaṃ pidāhāpetvā mātikaṇ
ca katvā tato udakaṃ aññatthaabhimukhaṃ kārāpetvā anto-
Gaṅgāya pāsānatale mahantaṃ āvātaṃ kārāpetvā tattha dha-
naṃ nidahitvā tatopari pāsāne santharāpetvā tatopari udaka-
nivāraṇatthāya vilinaloham okirāpetvā gulapāsāne attharā-

petvā puna sodakam vissajjāpetvā tam pakatipāsānatalam
 viya jāte udakam vissajjāpesi | puna attano ānāpavattana-
 tṭhāne cammajaturukkhapāsānapavattāpanakāraṇādīhi dha-
 nasañcayam kārapetvā tattheva akāsi | evaṃ katipayavārehi
 akāsīti vuttaṃ hoti | tena avocumha tesam pana kaniṭṭho
 navamo sayam dhananidahanavittikattāya Dhananando nāma
 ahoṣi ti | Moriyānan ti attānam nagaram siriya eva sañjātaṃ
 Moriyā ti laddhavo(hā)raṇam khattiyānan ti attho | tehi
 pana dharamāne yeva bhagavati Viḍuḍḍhabhena upaddutā
 te pi Sākiyā Himavantam pavisitvā aññataram salilāya sam-
 pannaṃ ussannapipphalipavanādīhi pādapavanehi upasobhi-
 taṃ ramaṇīyam bhūmibhāgam disvā tatthā 'bhinivittṭhapema-
 hadayaṃ tasmim tṭhāne suvibhattam mahāpathadvāraṇakotṭha-
 kam thirapākāraparikkhittam āramayyānādivividharāma-
 neyyasampannam nagaram māpesum | api ca taṃ mayūragi-
 vasamkāsam chadanittṭhikapasādapanti koṇcamayūragananā-
 dehi pūritam ugghositaṃ ca ahoṣi | tena te tassa nagarassa
 sāmīno Sākiyā ca | tesam puttapaputtā ca sakala-Jambudīpe
 Moriyā nāmā ti pākāṭā jātā | tato ppabhūti tesam vaṃso
 Moriyavaṃso ti vuccati | tena vuttaṃ Moriyānam khatti-
 yānam vaṃse jātan ti |

95 (Turnour Collection).

125 leaves, signed with the Sinhalese letters ka—jo. Sin-
 halese writing. The MS. contains three different works:

1. fol. ka—gu (each page is divided into 3 columns; 7 lines).
 The *Dīpavaṃsa*. This manuscript belongs to the better class,
 though it is not free from the great deficiencies common to all
 MSS. of the *Dīpavaṃsa*.

2. fol. gū—cai (8 lines). The *Dāṭṭhavaṃsa*.

3. fol. co—jo (7 lines on an average). At the end of the
 MS. there is a Burmese subscription, apparently written by a
 different hand from that in which the work itself is written.
 It is dated in Sakk. 1136=A.D. 1775. The *Lalāṭadhāturaṃsa*,
 prose with a few intermixed verses.

Begins: namo etc. |

sambuddham atulaṃ suddham dhammaṃ saṅghaṃ anu-
taraṃ
namassitvā pavakkhāmi Dhātuvamsapakāsakaṃ |
tikkhattum āgamā nātho Lampkāḍipam manoramam
sattānam bitam icchanto sāsanaṃ ciraṭṭhitim |

The chapters of the work are : tathāgatassa gamano nāma paṭhamo paricchedo (ends f. cha')—tathāgatassa parinibbutādhikāro n. dutiyo p. (f. chū')—dhātuparamparāgato n. tatiyo p. (f. chī')—pakinnako n. catuttho p. (f. chām')—dhātuni-dhānādhikāro n. pañcama p. (f. jai).

96 (Turnour Collection).

148 leaves, signed with the Sinhalese letters ka—ñī; 8 lines; Sinhalese writing.

The *Milindapañha*.

97.

207 leaves, signed with the Sinhalese letters ka—dām; 8-9 lines; Sinhalese writing.

The same work.

I choose as a specimen of these two MSS. the beginning of the work, giving the text according to No. 96, and subjoining the different readings of No. 97.

namo tassa bhagavato arahato sammāsambuddhassa |
Milindo nāma so rājā *Sāgalāyam* purattame
upagañchi *Nāgasenaṃ* Gaṅgā va yatha sāgaraṃ |
āsajja rājā citrakathim¹ ukkādharāṃ tamonudam
āpucchi nipuno pañhe² ṭhānāthānagate puthu |
pucchāvissajjanā ceva gambhīratthupanissitā
hadayaṅgamā kannasukhā³ abbhutā lomahaṃsanā |
Abhidhammavinayogālhā⁴ suttajālasamatthitā
Nāgasenakathā citrā opammehi nayehi ca |
tattha ñāṇam panidhāya⁵ hāsayitvāna mānasam⁶
suṇoṭha nipuno (corr. nipuṇe)⁷ pañhe kamkhāthānavi-
dālane⁸ ti |

taṃ yathānusūyate | atthi *Yonakākaṃ* (corr. °nam)⁹ nānā-
putābhedanam *Sāgalan* nāma nagaram nadīpabbatasohitam
ramanīyabhūmippadesabbhāgam¹⁰ āramuyyānopavanatalāka-

pokkharapīsampannam nadīpabbatavanarāmaneyyakam¹¹ sutavantanimitam nihatapaccattikapaccāmittam¹² anupapīlitam¹³ vividhavicitrādalham¹⁴ attālakottakam¹⁵ varapavara-gopuratoranam gambhiraparikhapandarapākāraparikkhittante-puram suvibhattavīthi(*corr.* vīthi-)caecaracatukkasinghātakam¹⁶ suppasāritānekavidhavarabhaṇḍaparipūritantarāpanam vividhadānaggasatasamupasobhitam¹⁷ Himagirisikharasamkāsavarabhavanasatasahassi(*corr.* °ssa-) patimaṇḍitam¹⁸ gajahayarathapanti(*corr.* patti-)samā-kulam¹⁹ abhirūpanarānārigaṇānucaritam ākiṇṇajanamanussam puthukhattiyabrāhmaṇavessasuddham(*corr.* °ddam)²⁰ vividhasamanabrāhmaṇāsabhajanasamghaṭitam²¹ bahuvividhavijjāvantānaravīranisevitam kāsikakoṭumbarakādīnānāvidhavatthāpanasampannam²² suppasāritarucirabahu- (*added*: vidha) pupphagandhagandhāpanagandhagandhitam²³ āsimsanīyabahuratta- (*corr.* °tana) paripūritam²⁴ disāmukhasuppasāritāpanasimgarivāri- (*corr.* °ni)jaganānucaritam²⁵ kabāpanarajatasuvaṇṇakamsapatttharaparipuram²⁶ pajjotamānanidhiniketam pahutadhanadhamānāvittūpakaranam²⁷ paripunnakosakottāhāgarān bahuvaṇṇapānam²⁸ bahuvividhakhajjabhojjaleyyapeyyasāyaniyya²⁹ Uttarakurusamkāsam³⁰ sampannasassam ālakamandā³¹ viya devapuram |

Various readings of No. 97: 1) °kathī, 2) pañho, 3) kaṇṇasukhā, 4) °gāthā, 5) pañdhāya, 6) mānasam, 7) nipuṇe, 8) °ṭhānavidhālane, 9) yonam, *corr.* yonakānam, 10) bhitam ramanīyyam (*corr.* °yya°) bhumi°, 11) °vaṇarāmaneyyakam, 12) °paccatthika°, 13) anuppilitam, 14) °vicitrādalham, 15) °kottāhakam, 16) °vīthivaccara°, 17) °samūpas°, 18) bhavaṇasatasahassa°, 19) pantis°, 20) °suddam, 21) °samaṇabrāhmaṇasabhājanasamghaṭitam, 22) °vatthāpanasampannam, 23) °bahuvividhapuppha°, 24) °nīyabahuratana°, 25) °simgaravānija°, 26) °paripūram, 27) pahūtadhanadhamānāvittūpakaranam, 28) bahuvannapānam, 29) °sāyaniyam, 30) °samkhāsam, 31) ālak°.

98.

Burmese MS., see Catal. of Burmese MSS., No. 3457.

Kalyāṇī kyom cā. Pāli and Burmese. For the history and contents of this work see the Burmese Catalogue.

The Pāli introduction runs thus: *namo, etc.*

nāthaṃ natvāna nāthassa kassaṃ sāsana-
 vuddhiyā Kalyāṇisimāy' uppattibhūtapāthassa nissayaṃ |
 Dhammacetyābhidhānena Rāmādhīpatināminā
 rañā Rāmañadese hi Kalyāṇināmikaṃ simaṃ |
 ācariye sammanetvā tāya uppattikāraṇaṃ
 ũatuma sīlāpattakesu ¹ thapitaṃ likkhiya 'kkharaṃ |
 tato pi nibato gandho aparācariyehi so ² |
 na uggaḷitakkharattā ³ sudujjānattato mayā
 sodhetuṃ nussahattā pi thapito cīrassaṃ 'dhuṇā |
 paraṃpara-gottāvāsanābhini-kkhaṇagāminā
 ũatakupāsakeneva tumbādisehy adipane |
 gandhasāravijjantehi satti satti ⁴ sujānituṃ
 pacchimājanatā kivaṃ ityādinābhiyācito |
 sāsana-soppakārāya Mammabhāsāya jānituṃ
 visodhetvā yathāsattima racissaṃ tassa nissayaṃ |
 yuttāyuttaṃ vicintetvā ayuttaṃ taṃ susodhiya
 yuttaṃ thānaṃ dhārayantu mānadosavivajjitā |

99.

Burmese MS., see Catal. of the Burmese MSS., No. 3421.

The *Dhammasat* (Manusāradhammasattha), Pāli with Burmese paraphrase. An accurate account of this code has been given by Sangermano (Descr. of the Burmese Empire, pp. 172-221).

This Nissaya begins: ⁵ *namo, etc.*

Manumanosāraṃ vande dasabbalam amaṇḍite (āmaṇḍite, B.)
 paṭhaviyā paṭicchanne vassantaṃ 'malakaṃ viyaṃ (amalakaṃ viya passantaṃ, B.) |
 lokiyuttarasaddhammaṃ Nerucakkavalādikam
 dhammañ cassa supūjeyyaṃ puñ(ñ)akhettaṃ gaṇaṃ api |
 Manusāradhammasatt(h)aṃ kālantarena sabbaso
 paraṃparalikkhitaṃ pamādasahitaṃ yato |

¹ *pattakesu, the text repeated with the Burmese version.

² yo.

³ nathagg°.

⁴ sakkhissati.

⁵ I design by B. the readings of the text repeated together with the Burmese version.

tas mā atthañ ca tandiyaṃ (tandiyāñ ca, B.) visodhento
 mahaṃ dāni
 akkhaḍassānaṃ atthāya bālānaṃ suṭhu dīpissaṃ |
 kaṛuṇāya 'ssa codite buddhesi 'nena bhātunā
 sagāraṃ 'bhiyācito porāṇakaṃ matam niya (matam
 andhiya, B.) |

The text then begins after this preface :

sajjanāsajjanāsevaṃ narānarābhivuddhikaṃ
 pāraṅgaṃ 'pāraṅgaṃ netam viram viram 'bhivandiya |
 dhammasattam vicāremi vicittanayamaṇḍitaṃ
 bahusattakalokānaṃ catvāgativimuccitaṃ |

100.

Another very incorrect copy of the same work, see Catal. of the Burmese MSS., No. 3454.

101.

Burmese MS., see Catal. of the Burmese MSS., No. 3439.
 The *Dhammasat*, Pāli text with another Burmese version.

102.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 1.
 The *Lokañiti*, collection of rules and proverbs for life and society ; Pāli and Burmese. Begins :

lokañidhi pavakkhāmi nānāsattasamuddhitam
 māgaṭeneva saṅkhepaṃ vanditvā ratanattayaṃ |

103.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 2.
 The *Rājanīti*, similar collection of rules for royal government ; Pāli and Burmese. Begins :

saddhā bhavantu jīnasakkā varābhivuddhiyo |
 rājanītisattam rañño dhammatthasukhasādhanaṃ
 vuccate buddhivuddhattham pararaṭṭhavimaddane |

104.

23 leaves ; the first 22 leaves are signed with the Burmese letters pa—phau ; the last leaf, which, like the preceding one,

is much damaged, has lost its signature. 9 lines. Burmese writing.

Fragment of the *Visuddhimagga*. The outside leaves at the beginning and the end contain the signature *ekādasavagga*, but neither beginning nor end are coincident with any division of the work.

The fragment begins: *lātu-(ku?)salam kammaṃ avisesena samuddayasaccan ti saccavibhaṅge vuttaṃ | tasmā avijjāpaccayā saṅkharā ti avijjāsayasāṅkharam dutiyasaccappabhavam etc.*

105.

Third and fourth part of the MS. No. 18; see also Catalogue of the Burmese MSS., No. 3442.

1. Fol. ka—khe (the letter khû is put twice); 20 leaves; 8 lines. Sakk. 1190.

The *Khuddasikkhā*, metrical work about the duties of the priesthood. Begins: *namo etc.*

ādito upasampannasikkhitabbam samātikam
Khuddasikkham pavakkhāmi vanditvā ratanattḥayam |
 pārājikā ca cattāro garukā nava cīvaram
 rajanāni ca patto ca tālakā (thālakā, the Nissaya) ca pavā-
 vaṇā |
 kālīkā ca paṭiggaho maṃsesu ca akappiyam
 nisaggiyāni pācitti samaññappā ca bhūmiyo (samakap-
 piya bhummiyo ca, the Nissaya) | *etc.*

The end, containing the author's name, runs thus:

mahato kittisaddassa yassa lokavicāriṇo
 parissamo na sambhoti mātulasseva niccayo (niccaso the
 MS. of the Nissaya) |
 tena *Dhammasirikena* Tambapaṇṇiyaketunā
 therena rajitā dhammavinayaññupasaṃsitā |
 etthāvata 'yam niṭṭhānam *Khuddasikkhā* upākata
 pañcamattehi gāthānam satehi parimāṇato ti |

2. Fol. ka—ṭam; 131 leaves; 8 lines. Sakk. 1190.

The *Khuddasikkhā*, text with single explanatory remarks in Pāli and a Burmese Nissaya. The introduction makes it

highly probable that the author of this Nissaya is identical with that of the Vibhaṅganissaya (see No. 47). He says:

viñātu 'ttho hi sakkā naṃ sante pi pubbanissaye
sukhena mandamañenahi bhikkhunā 'haṃ bhiyācito |
racissa Pañāmañjūnā sikkhākāmena nissayaṃ
nātisaṅkhepavittthāraṃ navaṃ pītivivaḍḍhanaṃ |

The subscription containing this author's name shows that he is the same who composed the Burmese version of the Aṭṭhasālinī (No. 45). I give the complete text as far as in No. 45.

Kusannāmassa nagraṣṣa purattimāpadesake
sāsanāruḷabhūtassa aḍḍhayaḷjanapamāṇake |
Nerantivayaḷgāmassa pacchimam isanissite
uttarasmi disābhāge thāne pañcadhanusake |
gamaṇāgamaṇasampanna Maṇiratanaṇāmake
alaye puṇanippatte santāsane tibhummike |
bahuggahaṇavācakena atigambhiyabuddhinā
ādimh' ānisaṣaddena (sic, ariyasaddena the repetition
with the Burmese version) Alaṅkāro tināminā |
mahātherena yuttana na āhāpetvāna sabbaso
sāvakaṇaṃ vācanaṃ ca antarā antarakkhake |
sampaṣo dvisabbaṇaṃ ca dvisataṃ jinaśāsane
tesaṭṭhivavassa (vessa?) katato (vassaganato, the repetition)
racito nissaro sayam |
navabhū Khuddhasikkhāya muṇisaṣanabuddhiyā |

106.

Third part of the MS. No. 19; see also Catalogue of the Burmese MSS., No. 3524. 61 leaves, signed with the Burmese letters gho—jho. 8 lines. Second part (tvai) of another copy of the preceding work. The whole copy was probably composed of three parts.

107.

Burmese MS., see Catalogue of Burmese MSS., No. 3498. Sakk. 1127 = A.D. 1766.

Pañcaṣṭi aṭṭhaṣṭi aḥum aprat, a moral work chiefly about the duties of householders. Pāli, with a Burmese version or paraphrase. An accurate account of the contents is given in the Burmese Catalogue, l.l.

The work begins: *namo etc.*

jitajeyyam varam buddham tilokaggavinâyakam
natvâ ghipaṭipadam vakkh' uddhari tato tato |

atthânattham manati jânâtîti manusso | gahaṭṭhasīlam
nâma pañcaṅgasīlam aṭhaṅgasīlam dasaṅgasīlañ ca terasa
dhûtaṅgesu ekâsanikaṅgapattapiṇḍikaṅgavasena dve dhû-
taṅgâni ca | imâni silâni gahaṭṭhânam vattanti.

108.

151 leaves, the first 150 signed with the Sinhalese letters
ka—ñri (the same leaf has the two signatures ke and
kai), the last leaf containing an index to the whole work.
8-9 lines; Sinhalese writing.

The *Sârasaṅgaha*. Begins: *namo etc.*

mahākâruṇikam nâtham dhamman tena sudesitam
natvâna ariyasamghaṇ ca dakkhiṇeyyam niraṅgaṇam |
dassayissam samâsena pavaram Sârasaṅgaham
samâharitvâ vividham nayam sotasukhâvahan ti |

Conclusion:

Dakkhiṇârâmapatino Piṭakattayadhârino
Buddhappiyavhayatherassa yo sissân' antimo yati |
tena Siddhatthanâmena dhîmatâ suciyuttinâ
therena likhito eso vicitto Sârasaṅgaho |

The work is a short encyclopædia of Buddhist theology
and cosmology. It is divided into the following chapters:
buddhânam abhinâhakathâ (ends f. kî)—tathâgatassa accha-
riyakathâ (f. kâm')—pañcaantaradhânakathâ (f. khu')—mu-
nino cakkavattino ca cetiyakathâ (f. khû')—sammajjanîyâ-
phalaṅgahanayo (f. khri')—dhamme acchariyakathâ (f.
kho')—saṅghe acchariyakathâ (f. gû')—niddâvibhâvanam (f.
gri')—supinavibhâvanam (f. gli')—ratanadvayasantakapari-
vattanakathâ (f. gli')—saraṇagamanassa bhedaṅgahanayo
(f. ge')—silânam pabbedaṅgahanayo (f. ghi)—kammaṭṭhâ-
nasaṅgahanayo (f. gho)—nibbânaṅgahanayo (f. ghau)—
ratanattaye agâravavibhâvanakathâ (f. ghau')—janakâdi-
kammaṭṭhânaṅgahanayo (f. ñu)—ânantariyakammavibhâ-
vanam (f. ñri')—micchâdiṭṭhivibhâvanam (f. ñli')—ariyâpavâ-
davibhâvananayo (f. ñli')—kuhakâdînañ ca kathâsaṅgahanayo

(f. ne')—maccherakathā (f. nai')—tividhaggivibhāvanakathā (f. nām')—dānādipunñasaṅghanayo (f. cū)—sattānaṃ āhārabhedanayasāṅgaho (f. cī')—yonivibhāvananayasāṅgaho (f. cha)—pumitthiparivattanakathā (f. chi)—yuvatināṃ sarūpavibhāvanam (f. chu)—paṇḍakānaṃ vibhāvanam (f. chu')—nāgānaṃ vibhāvanakathā (f. chri)—supaṇṇānaṃ vibhāvanakathā (f. chri')—petānaṃ vibhāvanam (f. chli)—asurānaṃ vibhāvanam (f. chli)—devatānaṃ vibhāvanam (f. chli')—mahivaddhanakathā (f. che')—mahicalanakathā (f. chau')—vuttvivātādināṃ saṅghanayo (f. ja)—pakiṇṇakakathā (f. je')—iddhividhādisaṅghanayo (f. jhu')—lokasaṇṭhānakathā (f. ñri').

109 (Turnour Collection).

73 leaves, signed with the Sinhalese letters ka—ñri (the first leaf containing an index of the chapters has no signature); 10-9 lines; Sinhalese writing.

The *Lokadīpasāra*. A collection of chapters on different subjects arranged according to a cosmological schema. The introduction begins:

setṭham setṭhadadam buddham loke lokagganāyakam lokabandham mahāviraṃ lokanātham namāmi 'ham.

Subscription: Siriratanapurābhiddhāne uttamanagare setakuñjarādhīpatibhūtaṃ mabārañño mātubhūtaṃ Susaddhāya mahādeviyā kārīte ti | punapaṭalachādite soṇṇamayamahāvihāre vasantena silācārādisampannena Tipiṭakapariyattidharena saddhābuddhiviriyapatimaṇḍitena Sihaḷadīpe arañña-vāsinaṃ pasatthamahātherānaṃ vaṃsālankārabhūtena Medhamkaramahātherākkhyapattitena Saṃgharaññā karato 'yaṃ Lokappadīpakasāro ti | — Lokappadīpakasārapakaranam *Mahāsaṃgharājena Dayarājassa* garuṇā recitam samattā ti.

The chapters, as given in the index, are:

I. saṅkhāralokaniddeso. II. nirayagatiniddeso. III. pe-tagatiniddeso (comprehends: sāmāñnadukkhaṃ ānā—tirokuḍḍasuttam—mahādevavatthum—pāsānapetavatthum—pāsānatthambhapetavatthum—kasipetavatthum—addhatandulapetav.—patākāp.). IV. tiracchānagatiniddeso. V. manussagatiniddeso¹ (comprehends: thūpārabbhakathā—thūpakara-

¹ This chapter contains almost entirely extracts from the Mahāvamsa. The story of the Māgadha kings and the former kings of Ceylon is given very shortly; the account of Duṭṭhagāmanī's works is almost identical with the Mahāvamsa.

pakathâ — mahâdhâtunidhânakathâ — Abhayaduṭṭhagâmanirauṇṇo Tusitadevalokagamanam — Asokamâliniyâ uppattikathâ — Sâliṛâjakumârassa uppattikathâ — bhatikammakaranakathâ). VI. sattalokaniddeso (comprehends: aṭṭhakḅhanaparidîpanakathâ — kâmvâvacaradevânam uppattikathâ). VII. okâsalokaniddeso. VIII. pakiṇṇakanayasâraniddeso.

110.

Burmese MS., see Catal. of the Burmese MSS., No. 3495, 1. *Ratanamâlâ che kham*, a medical work; Pâli text with Burmese Nissaya. The MS. is very incorrect. The Pâli introduction begins:¹ namo tassa *etc.*

sampannâ puṇṇamitam piyajakḅhilajanam (piyadh° B.)
buddha(m) trelokasaranam ârabbhâ 'dha pranamyam
(idha atthayojanam B.) |
jararogâ yadi bhavâ tato nikkhitum
ratanamâlâcariyo osathâ (°tham B.) gâyâgâyati |

111 (Turnour Collection).

Miscellaneous Pâli and Sinhalese MS., written in Sinhalese characters. I here omit the parts which are merely Sinhalese.

No. 2. 3 leaves (ka—ki); 8–7 lines. The last page contains the title: Asgiri Wihâre Indavallugoda Unnânsê wisin amutuwen tanâpu asṭakayayi. 8 verses in honour of “Jorjji Tarnnarû” (George Turnour); Pâli with Sinhalese version.

No. 3. 4 leaves (ka—ki); 7–8 lines. Similar 8 verses, Pâli with Sinhalese version.

No. 5. 1 leaf; 8 lines (only the first page is written). 8 verses in honour of Buddha.

No. 6. 2 leaves (ka—kâ); 8 lines. Title: Asgiri Wihâre Miyanamaḍe Unnânsê wisin amutuwen tanâpu asṭakayayi. Contents similar to No. 2.

No. 7. 4 leaves without signature; 7–8 lines. 7 verses in honour of Buddha, Pâli with Sinhalese version.

No. 9. 5 leaves (kha—khu); 7–9 lines. Beginning of the *Mahâparinibbânasutta*, Pâli text with Sinhalese version. The

¹ The readings marked with the letter B. are those of the text as repeated in sections in the Burmese version.

text ends with the words : Vajjīṇaṃ pāṭikamkhā no parihāṇī ti (end of p. 3 in Childers's edition).

No. 10. 1 leaf containing 3 verses in honour of Turnour.

No. 11. 1 leaf containing statements about the bringing over of the Bodhi-tree from India to Ceylon.

No. 12. Another leaf treating of the same subject.

No. 13. One leaf containing Pāli and Sinhalese notes on the words saddhammaṃ antaradhāpentī.

No. 15. One leaf containing an extract from the Aṅguttar-aṭṭhakathā (dukanipātavaṇṇanā) about the places where Buddha sojourned during the rainy season.

No. 17. 4 leaves ; 8-7 lines. 8 verses in honour of Turnour, Pāli with Sinhalese version.

No. 18. 10 leaves, signed with the Sinhalese letters gu—gau ; 7-8 lines.

Beginning of an account of six hair relics of Buddha given by him to six Theras ; the little treatise is called in the introductory stanza *Thūpavaṇṇasa*. Begins : namo etc.

buddhañ ca dhammañ ca gaṇaṃ namitvā aggamaṃ visud-
dham janapumūkhettaṃ

chakesadhātūnañ ca *Thūpavaṇṇasaṃ* vakkhām' aham sāsana-
vaḍḍhanāya |

ekasmiṃ kira samaye amhākaṃ bhagavā Rājagahe viharati
Veḷuvane Kalandakanivāpe tatrāpi kho bhagavā catunnaṃ
parisānaṃ dhammaṃ desesi ādikalyāṇaṃ majjhe kalyāṇaṃ
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ.
tena kho pana samayena Anuruddho Sobhito Padumuttaro
Guṇasāgaro Ñānapaṇḍito Revato ti cha khīṇāsavaṃ eka-
cchandaṃ hutvā yena bhagavā ten' upasaṃkamimsu etc.

The fragment ends : Revatatherassa batthato anūpamaṃ
kesadhātum sampatichchitvā gandhodakanūnāpetvā suvaṇṇa-
rajatamayehi pupphehi dīpehi ca dhātu khamāpetvā caṅgo-
ṭake ṭhapesuṃ taṃ khaṇaṃ nēva hetthāvuttappakērāni paṭha-
vikampanāḍiṇi acchariyāni pāturaheṣuṃ dasa saḥassa ca.

17504







D.G.A.80
CENTRAL ARCHAEOLOGICAL LIBRARY,
NEW DELHI

Call No.— 091.49137 / I.O.L. / old.

Acc. No.— 17504

Author— Oldenburg, Hermann

Title— Catalogue of pal. Mss. in
the India office library.

Borrower's Name | Date of Issue | Date of Return

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book
clean and moving.

S. N. 148. N. DELHI.